THE

# CHRISTIAN ADVOCATE.

SEPTEMBER, 1827.

## Religious Communications.

### LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

#### LECTURE XXIX.

(*Concluded from p.* 340.)

The righteousness of Christ is commonly considered as constituted by his active and passive obedience. In his active obedience is usually included, the holiness of his nature and the righteousness of his life, in full and perfect conformity to the whole law, without the least defect at any time or in any degree. Thus the entire equity and reasonableness of the law were shown; and the reflection and dishonour cast upon it by the disobedience of man were completely removed, by its receiving the honour of the perfect and ceaseless obedience of the eternal Son of God.—He magnified the law and made it honourable.

The passive obedience of Christ includes his satisfaction for sin, by bearing, in all their extent, the inflictions of the curse of the broken law of God due to all his people —"He bare our sins in his own body on the tree—he was made a curse for us"—His infinite dignity and worth, connected with his inconceivable sufferings, rendered the short endurance of those sufferings as complete a satisfaction to the penal demands of the law, as could have been made by the endless torments of all those in whose room and stead he stood. The sufferings and death of Christ are called his passive *obedience*, because they were, on his part, entirely voluntary, and undergone in perfect acquiescence in the will and appointment of the eternal Father.

The *union or aggregate* of this active and passive obedience of Christ, constitutes that complete and finished righteousness, which is the formal meritorious cause of the justification of every saint. It is on this account, precisely, and no other, that believers are accepted of God as righteous.—We are told expressly that "the righteousness of God is UPON all them that believe." This is the declaration of infallible truth. But this righteousness cannot, in the language of Scripture, be *upon* them that believe, otherwise than by being imputed or reckoned to them.

Much noise has been made about the words *imputed righteousness*, as well as the phrase *the satisfaction of Christ*. But it may be truly said that the whole is noise, and nothing else. The substantial ideas conveyed by those words and phrases, and all that we intend or mean by them, are fully and clearly conveyed in other language, into which they are not introduced at all; and though we will not relinquish the

words *imputed righteousness*, because they are proper, precise, and scriptural words; yet, if the ideas for which they stand are admitted by those who reject them, we desire to have no controversy on the subject. I know of no expression in the New Testament, in which the doctrine of imputation, in both its parts, that is, the imputation of our sins to Christ, and the imputation of his righteousness to us, is more distinctly and unequivocally expressed, than in a text where the word *imputation* is not used.—It is this—"For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." I cannot conceive what rational meaning can be affixed to this declaration but this alone—"That Christ was treated as a sinner on our account, that we might be treated as perfectly righteous on his account;" and this is precisely what we mean by *imputation*.*

We have no conception that our personal sins became Christ's personal sins—God forbid!—And we have no idea that his personal righteousness becomes our personal righteousness. We only mean and say, that his righteousness is *imputed* to us—that is, reckoned, or computed as ours, or set to our account. We say, that God so accounts or reckons to us the righteousness of Christ, as to treat us as if we had obeyed the law and satisfied justice in our own persons.—Nay, we must not omit to mention, that the people of God, in consequence of being invested with the righteousness of Christ, will be entitled to and actually receive a heavenly inheritance, unspeakably richer and more glorious than they would have received, if their first covenant head had remained sinless.

We are said, in the Catechism, to be pardoned and accepted "*only*" for the righteousness of Christ; because a sinner can make no other valid plea before God for pardon and acceptance, than that Christ his surety has fulfilled the violated covenant of works for him—fulfilled all righteousness in his behalf. The law required a fulfilment, in which every act of obedience should be a perfectly sinless act. Now, not one of our acts is of this kind. But of this very kind were all the acts of Christ; and therefore, his perfect, sinless acts, and not our imperfect acts mingled with sin, must have

* It has been said by those who object to the doctrine of imputed righteousness, that "what is actually not ours, cannot justly be reckoned or accounted as ours." But in regard to this, I must say that it seems to me scarcely to deserve the name of a quibble—it is rather an unqualified false assertion. Take the common illustration of this topick—An individual is imprisoned for a debt which he can never pay. A benevolent individual pays it for him. Cannot this payment be reckoned or accounted as being made by the prisoner himself, and he be discharged and treated as owing nothing, as really as if he had paid the debt out of his own property and purse? and may not the benefactor demand the prisoner's discharge, as a matter of justice? He certainly may; all righteous laws will permit it; and the whole transaction sometimes takes place in fact in well ordered society. Take another illustration—The offspring of a beggar is adopted by a man of wealth. May not this adopted offspring be reckoned, or accounted, as the child of his benefactor, and become his heir, and even bear his name, as really as if the adopted party had come out of the loins of his putative father? who knows not that such a procedure as this sometimes actually takes place among men?

We admit after all that there is something *unique*, or without a parallel, in the justification of a believing sinner. By faith, a mysterious union, or oneness, takes place between him and his Saviour. Of this oneness, the Saviour expressly speaks in his last intercessory prayer—Elsewhere he compares it to the union of a branch with the vine; and it is frequently referred to by the Apostle Paul. It is in virtue of this union, this oneness, this identity of the believer with his glorious spiritual head, that he becomes a partaker of all that has been merited by that head for the members of his mystical body—The righteousness of his head, becomes the believer's righteousness, and he is entitled to all its benefits.

the whole concern in the matter of our justification.

No act that is imperfect can ever justify, by a law which requires perfection. The imperfection of the act, so far as it exists, is a violation of the law, and therefore needs pardon, instead of being entitled to reward. If therefore the righteousness which justifies us must be a perfect righteousness, none of our acts can make any part of it, for they are all imperfect—This is clear to demonstration.—It is therefore the perfect righteousness of Christ, and that *only*, which is the efficient cause of our justification, in the eye of the perfect law of God. This righteousness is, by man, "received by faith alone." Yet, as we have just seen, the excellence of the act of faith, by which it is received, has no share in the righteousness that justifies. That act of faith, although sincere, is yet imperfect, and therefore needs pardon, in place of claiming to be a part of the righteousness which justifies. The same may also be said of repentance—it is indispensable to salvation. But it forms no part of the righteousness that justifies. That, as we have seen, must be a perfect righteousness, and can be nothing else. But our repentance is imperfect; and the riches of God's grace in the gospel is manifest in this very particular, that for Christ's sake our acts are accepted, if sincere, although imperfect—accepted to their proper end—not as having any share in our justification, but as evidence of our compliance with the terms of the Gospel covenant, and our consequent title to a gracious reward.

Faith and repentance have by some been called *conditions* of salvation; and controversy has sometimes ensued on the propriety of their being thus denominated. But, in my apprehension, this is a needless controversy. The fact is this—There are two meanings of the word *condition*; one of which is certainly not applicable to this point, and the other as certainly is. By *condition* is sometimes meant *a valuable consideration*, in consequence of which something is conferred. In this sense faith and repentance are not *conditions* of salvation: for they are not the valuable consideration, in consequence of which salvation is conferred on us. This valuable consideration is, as we have shown, nothing but the righteousness of Christ. But the word condition is sometimes used to denote *something which must take place before a promise can be realized.* In this sense, faith and repentance may be called *conditions* of salvation. They must always take place in persons of adult age, before salvation can ever be obtained.

You will, however, be careful to observe, that it is the grace of faith alone, which is even *instrumentally* concerned in our justification. Justifying faith will, indeed, be always accompanied by every other genuine grace of the Christian. But faith alone is concerned in justification, because it is the office only of this grace to receive and rest on Christ. We do not receive and rest on Christ by repentance, by hope, or by charity, but by faith alone; and therefore, it is by faith alone, as the proper *instrument* for the work, that we are justified.

There has also been a controversy, whether we are not to consider good works as connected with faith, in the matter of our justification. But there is no proper ground for this controversy. All admit, that in adult age, good works, as far as opportunity for them is given, always accompany saving faith—They prove it to be saving; and in this way justify our profession of faith before the world; which is precisely what St. James intends when he says we are justified by works, and not by faith only. We are justified *before men*, by the works which flow from faith, and

which men can see. But in our justification *before God*, the Apostle Paul teaches that no work, no act of man, has any meritorious agency, more or less. We owe it all to the righteousness of Christ. Faith receives and rests on this; because, as has been shown, it is proper to faith, and to no other grace to do so. But this very act of faith, although sincere, is still imperfect, and its imperfection is pardoned through that very righteousness of Christ on which it rests, and to which it leaves the *whole undivided* honour and merit of our justification and salvation.

My dear youth, in concluding this lecture, in which I have endeavoured shortly to explain a fundamental doctrine of the revealed will of God, let me entreat you—

1. Not to indulge in speculations on this article of our faith, beyond what is plainly laid down in the sacred oracles. The most serious practical evils have often resulted from a licentious indulgence of human reason in regard to this, as well as to some other doctrines, which are clearly revealed in the word of God. We doubt not that every doctrine, and every declaration, which we find in the Bible, is perfectly *reasonable;* because we believe that the whole has proceeded from a Being whose understanding is infinite, and whose equity and truth are immaculate and inviolable. But it is one thing for a doctrine *to be reasonable*, and another for us *to see that it is so*, and to be able to explain all the grounds or principles on which it rests. There are many undeniable truths, or facts, in the natural world, the principles or reasons of which we cannot understand and explain, and perhaps shall never discover, in the present life. If we believe revelation to be the work of God, we ought to expect that it will contain truths and facts of the same character with those of his other works. Such truths and facts revelation certainly does contain; and this is so far from forming a just objection to the sacred writings, that it is a strong presumption of their Divine original. I know that I have said this in substance heretofore, but it is important to remind you of it on the present occasion.

The method of a sinner's justification before God, is a matter of pure revelation. Reason never could have discovered it, if left to itself; and the most that reason has to do with it is, to examine the evidence and import of what God has revealed concerning it. To God alone it belonged to determine on what terms and in what manner, a guilty creature might be restored to his favour: and when he has told us this, we ought most thankfully and humbly to receive the information, and promptly to comply with the terms prescribed. The grounds and reasons of the procedure may not, in all respects, quadrate with what an imperfect and erring reason may seem to dictate; nor run entirely parallel with transactions which take place between one creature and another. This I am persuaded is in reality the case, in regard to the doctrine of justification, as we find it taught in the New Testament. But what better evidence do we want that a doctrine is reasonable, although our feeble intellect cannot fully measure it, than that He whose understanding, equity and goodness are infinite, has sanctioned it, and required us to receive it? What more should a sinner ask, than that his offended Maker should tell him in what way he may be pardoned, and be rendered eternally happy? For the guilty party to stand questioning, and insist on knowing to the bottom *how*, *why*, and *wherefore*, the Creator has adopted this plan, and on what principles of reason he can show it to be right, is, in my apprehension, a gross and impious presumption. I seriously

warn you against it. I feel bound solemnly to caution you against all those speculations—and I am sorry to say that they are becoming fashionable—which really go to set aside the scripture doctrine of our justification solely by the imputation to us of the perfect righteousness of a Saviour; of a Saviour taking the sinner's place, and obeying and suffering in his behalf. Cleave to this scriptural doctrine, I entreat and charge you—cleave to it as the sheet anchor of that hope toward God, which alone will stand the test in the trying hour of death, and when the dread realities of eternity shall sweep away the sandy foundation of all those refuges of lies, to which thousands betake themselves to their eternal undoing.

2. Above all, let me exhort you not to content yourselves with a mere *rational assent* to this doctrine, although you should hold it in the most unexceptionable form in which the human mind can receive it. Remember that it is a dreadful thing, to "hold the truth in unrighteousness." It is not enough that you believe that nothing can justify you but the righteousness of Christ; you must personally, practically, and individually, so believe in Christ, that you may be clothed with his righteousness, may stand before God in this heavenly robe, and be able to plead it truly, as the sole meritorious cause of your acceptance. Without this, you will at last be undone and perish forever. If there is one doctrine in the book of God more practical than another, it is this one. Each of us is a sinner by nature and by practice; and till we have, under a due sense and conviction of guilt been driven away from every other reliance, to rely in the exercise of a living faith, solely and unreservedly on the finished righteousness of the Lord Jesus Christ, the wrath and curse of God abide upon us. Till then the whole weight and burden of all our numerous and aggravated sins rest on our own guilty heads. Hasten then, as for the life of your souls, to embrace that Saviour, whose blood can fully atone for your transgressions, can cleanse away all the guilt of their crimson and scarlet stains; and by union with whom, all the benefits of his purchase shall become your own, and he "be made of God unto you wisdom, and righteousness, and sanctification, and redemption." Amen.

---

## THE DUTY OF SOCIAL WORSHIP.

### *Essay I.*

The social worship of the Deity has been considered as a duty by Heathens, Mahomedans, Jews, and Christians; a duty connected alike with the welfare of society, and the happiness of individuals. It is, nevertheless, a duty which many, who would regard it as an insult if the appellation of Christians were denied them, habitually neglect. While they admit its importance generally, they find some plea of exemption for themselves. There is also another description of nominal Christians, who occasionally attend on social worship, but who show by their practice that they feel no obligation to a regular and stated attendance: And there is yet a third class, who make it a point, in ordinary circumstances, to visit the sanctuary, at least once on the Sabbath; but are rarely seen in worshipping assemblies on any other occasion. It is clear that all these parties are pointedly rebuked, by the inspired oracle which we find in Heb. x. 25.—"Not forsaking the assembling of ourselves together, as the manner of some is." But it is believed that without violating charity, we may go still farther, and say, that even pious practical Christians, seem to need both exhortation and instruction, in regard to the duty now in contemplation. It is therefore proposed, taking the passage of sacred

scripture just recited as an unerring guide, to offer to the readers of the Christian Advocate, two or three short essays on the duty of social worship, the subjects of which it may be well to state at once—

I. To inquire what we are to understand by social worship, or by that "assembling of ourselves together," which is mentioned in the quoted text.

II. To show that it is an important and indispensable duty incumbent on all Christians, to attend on this worship.

III. To specify those extraordinary circumstances, that will justify us in not attending on this worship.

In answering to the inquiry which forms the subject of our first essay, we think it is obvious that publick worship on the Lord's day, is principally and specially to be regarded. This was one important end for which the Sabbath was originally instituted; and which, in every age, it has been happily calculated to promote. Under the Mosaick dispensation it had the name of *a convocation*, because the people were then specially *called together*, to worship the Lord Jehovah. "Six days shall work be done, but the seventh day is a Sabbath of rest, *an holy convocation;* ye shall do no work therein, it is the Sabbath of the Lord in all your dwellings." We find, accordingly, that, agreeably to the form of worship then appointed, special sacrifices were offered on the Sabbath. This may be seen at large in the 20th chapter of the book of Numbers.

The high estimation in which the worship of the sanctuary was held by the people of God among the ancient Jews, and the esteem they had for the Sabbath as connected with such worship, may be learned from the abundant expressions of the Psalmist; in which he represents his highest pleasures as derived from this source, and his greatest griefs as flowing from an exclusion from the house of God. "This is the day which the Lord hath made, we will rejoice and be glad—We have blessed you out of the house of the Lord. God is the Lord which hath showed us light, bind the sacrifice with cords, even unto the horns of the altar. Thou art my God, and I will praise thee, thou art my God, I will exalt thee. O give thanks unto the Lord! for he is good, for his mercy endureth for ever." And on the other hand, his distress and anxious desires are thus expressed—"As the hart panteth after the water brook, so panteth my soul after thee, O God! My soul thirsteth for God, for the living God; when shall I come and appear before God?" Our blessed Redeemer himself has, in this respect, set us an example. Let it be observed in the following passage, that the historian of his life is careful to state distinctly, what was *the habit* of our Lord—It is said—"And *as his custom was*, he went into the Synagogue on the Sabbath day, and stood up for to read."

After the resurrection of our Saviour, the day of the week on which the Sabbath should be observed was changed, that the completion of the work of redemption—greater and more important to us than the work of creation—might be perpetually commemorated and celebrated. But the obligation to the publick worship of God on this sacred day was not relaxed, but rather increased, by this event. It should not escape observation that it was when the apostles were "assembled with one accord in one place," on the day of Pentecost, (which was the first day of the week, and the Christian Sabbath) that the miraculous and promised descent of the Holy Ghost took place, which so effectually qualified them for their work, and added three thousand converts to the Christian church. It was likewise on the first day of the week, when the disciples at Troas came together to

break bread, that Paul "preached to them, ready to depart on the morrow, and continued his speech until midnight." To the stated assemblies for publick worship on the Christian Sabbath the Apostle plainly refers, where he says to the Corinthians—"Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." And finally, this is called "the Lord's day" in the New Testament; no doubt because it is peculiarly consecrated to the service of the Lord Jesus, of which publick worship and the preaching of the gospel are a principal part. "I was (says the Apostle John) in the Spirit on the Lord's day."

From the foregoing quotations it evidently appears, that the precept which requires us not to forsake the assembling of ourselves together, has a very special reference to the publick worship of the sanctuary on the Lord's day. This worship is of high and primary importance. It has the sanction of the Divine authority; it has been remarkably attended by the Divine blessing; it has been peculiarly precious and useful to all the people of God. In one word, it is most clearly, not only God's ordinance, but an ordinance intended to be of principal use in preserving on the minds of men a sense of their duty to him, and of giving a saving effect to the gospel of Jesus Christ. Those, therefore, who wilfully neglect publick worship on the Lord's day, are chargeable with the highest and most aggravated violation of the precept, which requires us not to forsake the assembling of ourselves together.

But although the service of the sanctuary on the Sabbath be the *principal and stated season* for social worship, it is not the *only* season. That days for humiliation, fasting and prayer, as well as for solemn thanksgiving for mercies received, may be lawfully set apart, is certainly countenanced by the word of God, as well as by the practice of the church from its very origin.

Our Lord expressly declared, that after he should be taken from his disciples, they "should fast in those days;" and he gives them particular directions in what manner they should do it: And the experience of God's people has shown, that special seasons of prayer, accompanied with fasting, or with thanksgiving and praise, as the occasion has required, have been followed by remarkable blessings and answers of their requests, both of a publick and a private nature. It is therefore the duty of all to assemble themselves together for social worship on such occasions, whenever they are judiciously and seasonably appointed. If it is a duty for the ministers of the gospel to celebrate publick worship on such occasions, it is the manifest correspondent duty of their people to attend upon it. Yet there are many who seem to suppose, that on all such occasions they are at liberty to follow their own inclination, without any cause for uneasiness of conscience whether they attend or not.

But there is still a more private kind of social worship, for which we do well to assemble ourselves together. A distinguishing mark of those that were truly pious, is thus given by the prophet Malachi —"Then they that feared the Lord spake often one to another." And it is added—"the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name." Nay, our Lord himself seems to intend an encouragement of the smaller assemblies for social worship, in that gracious and encouraging promise —"Where two or three are met together in my name there am I in the midst of them." Meetings for religious conference, for prayer and praise, as well as for some other

exercises, have been found both pleasant and profitable, to all who have a relish for vital piety; as well as to those who have been convinced of their guilt and danger, and anxious to flee from the wrath to come. Those who wholly forsake and avoid the assembling of themselves together on such occasions, when opportunity offers and other duties permit, are certainly chargeable with acting in opposition to the spirit of the gospel, and to the examples which it exhibits. The seasons for these more private associations for worship should, indeed, be chosen with prudence, so as not to render their frequency burdensome; and they should be conducted in such a manner as not to interfere with the duties of the family or the closet.—An attendance on them should by no means be considered as of the same indispensable obligation as the worship of the Sabbath, but made to yield occasionally to some engagements of an urgent kind. But subject to these limitations and conditions, they are certainly precious means of keeping up the spirit of vital piety. Some of the readers of this essay will probably be ready to testify, that social religious exercises of a more private kind, on a particular morning or evening of the week, have afforded them some of their most precious seasons of refreshment and improvement in the divine life.

Family prayer is a species of social worship, which every Christian head of a family is so obviously bound to perform, that the families in which it is neglected are in the Bible classed with heathens, and share with them in a solemn imprecation—See Jer. x. 25.

---

TO THE EDITOR OF THE CHRISTIAN ADVOCATE.

Mr. Editor—I transmit to you the following lines for publication. They were prompted by a distressing occurrence. A promising and only surviving son, aged five years and seven months, fell out of a loaded cart, the wheel of which passed over his head, and so seriously injured it, as to cause his death in little more than an hour, July 17th, 1827. J. H.

Alas! how transient, mutable, and vain,
Is this terrestrial scene of toil and care!
Transient as flowers that deck the smiling plain,
Or like the meteor's momentary glare.

How few our days! life's longest term is brief;
And this short space is fraught with pain and wo:
If joy we feel, how soon 'tis chang'd to grief;
For thorns infest our path where'er we go.

True pleasure here in vain we hope to find:
If fav'ring breezes bring us near the prize,
Some adverse gale, by Providence design'd,
Checks our pursuit, and expectation dies.

Yet earthly objects twine around our hearts:—
Our friends how dear—we hope they'll with us share
Whate'er of good this mortal life imparts;
And kindly help its numerous ills to bear.

Delusive hope! experience can decide
How oft lov'd objects from our hearts are torn;
Swept quick away, by death's resistless tide;
While we survive their early loss to mourn.

We had a child, a lovely, blooming child,
Sprightly and vigorous, full of youthful glee:
Our cares were sooth'd, when he caress'd and smil'd—
From every care *his* bosom still was free.

We thought him here by heav'n indulgent plac'd,
To cheer our journey through this vale of tears:
Through fancy's glass, his future course we trac'd,
From infancy and youth, to manly years.

These bright, illusive scenes, alas! have fled;
A desert wild remains, devoid of joy:
We wake to mourn our hope, our comfort dead;—
To mourn the absence of our much-lov'd boy.

Oh! the sad hour when death's relentless dart,
Unerring aim'd, resistless laid him low!
Oh! the keen anguish and the piercing smart
Our bosoms felt, from this unlooked-for blow.

Ah! we can ne'er forget that fatal morn!
Cheerful and gay he parted from our side:
Soon to our arms we saw him senseless borne,
Fast flowing from his head the crimson tide!

Nor e'er forget the sad, the mournful day—
The grief, the feelings, which no words can tell—
When to the earth we gave his kindred clay,
Gaz'd on his form, and sigh'd a last farewell!

Lov'd child! our hearts are filled with ceaseless grief,
Since from our fond embraces thou wast torn;
If nightly slumbers bring a short relief,
We wake at morn to weep, to grieve and mourn.

Each toy, each trifle now, that once was thine,
Renews our grief, and bids our sorrows flow;
A thousand tender recollections join
With thought of thee, still to prolong our wo.

But sighs and tears are unavailing all
To rouse the slumberer from his dreamless bed,
To alter heaven's unchanging will—and call
His spirit from that world to which 'tis fled!

Hence, then, repining thoughts, and murmuring sighs;
Beneath the rod may we submissive bend:
By this sad blow a Father, kind and wise,
Would teach our spirits heav'nward to ascend.

Why weep we at th' inevitable doom?
Soon we shall hail the joyous, dreadful day!
When death's dark prison-house, the dreaded tomb,
To Him who conquer'd death, shall yield its prey.

Thanks to kind heaven for the celestial light
Which gilds with lucid ray death's dark domain;
That brings to view a prospect, cheering, bright—
A distant world, where endless pleasures reign.

Let soothing thoughts like these assuage our grief;
And be it still our unremitting care
So to improve life's passing season brief,
That we the ceaseless joys of heaven may share.

Dear child! adieu! the dark, the gloomy grave
Conceals thy much lov'd image from our sight;
Thy spirit's gone to Him who being gave,
To dwell,—we trust,—in everlasting light.

There, may we meet thee—when our race is run,
Afflictions, pains, and every trial o'er;
Vanquish'd each foe, our work and warfare done—
Oh! may we meet in heaven, to part no more.

# Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

## THE CHRISTIAN EDUCATION OF CHILDREN.

### *Essay IV.*

2. Parents who would bring up their children in the admonition of the Lord, must teach them to pay a sacred regard to the Lord's day; and to all devotional exercises of a social kind, both in the family and in the church. The Sabbath was intended to break our attention to worldly concerns, and by frequently recalling our minds to sacred duties and exercises, to preserve a lively impression of them on the heart. This, when the Sabbath is suitably employed, is its influence on all; but it is peculiarly necessary to youth, on whom worldly objects make the deepest impression.

The total disregard of the Sabbath by so large a portion of children and youth, and indeed by persons of all ages, in many parts of our country, is both a principal cause, and a mournful consequence, of the vice and profligacy which so awfully abound. It has been truly said, that where there is no Sabbath there is no religion; and the remark is equally applicable to individuals, to families, and to communities. Every Christian parent, therefore, should see that the day is regarded by his children, not only in their abstaining from worldly employments and from visits and parties of amusement, but in consecrating it to the acquisition of religious knowledge, to works of charity, and to exercises of devotion and piety. Some care, however, should be taken to diversify the exercises of children on the Sabbath, so as not to make them unnecessarily tedious; and with due attention this may be done. Publick worship, family worship, secret devotion, meditation, reading the scriptures, catechizing, attending on Sabbath schools and Bible classes, perusing books of piety and morality, the biography of eminent Christians, church history, and sacred poetry;—here, surely, is a variety sufficient to prevent weariness; and to a considerable part of this variety, almost every person in our land may, with suitable care and exertion, have access.

Parents should remember that every Sabbath is an important portion of time, by the right improvement of which their children, when they come to years of manhood, may be thoroughly versed in doctrinal religion, and if God add his grace, be qualified to become eminent Christians—To lose a Sabbath, therefore, is to lose much.

It is also of great importance that the young should be taught and accustomed to attend on all religious duties, from the very first, with the utmost reverence. Family worship, catechetical instruction, and even the asking of a blessing and the returning of thanks at common meals, should be so conducted, as to make children, as far as possible, feel a reverence for the Divine Majesty, in every exercise of the kind. Parents should neither treat these exercises themselves, nor suffer their children to treat them, as merely things of course and matters of form. Where this takes place, it has a most pernicious influence, in accustoming the mind to treat sacred things with irreverence. On the contrary, when children are made to realize the importance and sacredness of all religious acts and exercises, it has the happiest effect in keeping alive in their minds continually a sensibility to divine things, and a serious regard to spiritual duties.

3. If parents would bring up their children in the admonition of the Lord, they must often and tenderly remind them *personally* of their religious duty, and see that they attend on all the means of religious improvement.

The word *admonition*, in the text on which these essays are grounded, was intended to intimate, that parents are constantly to remind their children of their duty to God. This is a very important, and a very delicate part, of a Christian parent's duty to his offspring. On the one hand, we are not, at all times indiscriminately, nor at any time in a manner abrupt, harsh and disgusting, to be charging them to take care of their souls. We are not to act toward them as if we could compel and drive them to religion. Such a conduct may do far more harm than good. On the other hand, we are not to omit the sacred duty of admonishing them frequently and faithfully, about their spiritual and eternal state. We must seek out the most proper times and seasons; we must watch for the most favourable circumstances; we must

lay hold on the most opportune moments in the state of their minds, to warn them tenderly of the danger of dying in their sins, and of urging them to flee to Christ for salvation. We should do this in season and out of season. We should seldom let a Sabbath pass without doing it, in the most explicit manner. We should do it always when providential circumstances are calculated to give it effect: And we should take some favourable occasions, when alone with each of our children, most tenderly and affectionately to admonish them on these topicks.

When children are small, they should be required to attend punctually on all publick religious instruction that is suitable for them. As they advance in life, the happy medium between compulsion and remissness, may, I think, be stated thus—Require a punctual attendance on all *stated* duties, in the church and in the family; and suffer them on no account to be unnecessarily omitted. But in regard to other exercises, such as meetings for prayer or preaching on secular days, advise and persuade children to a general attendance; yet leave it in a measure optional, and let them in a degree act for themselves. By this you will best learn their real inclinations, and will make them sensible that you are not desirous to overbear them with authority.

4. Parents who would bring up their children in the admonition of the Lord, must remember that the most effectual part of that admonition, must be *their own example.* It is in vain that we teach with our lips, if we contradict our precepts in our life and conversation. If we tell our children every day we live that religion is the principal thing, and yet do not make it manifestly the chief concern of our own lives, they will believe our practice, and disbelieve our words. Instances indeed there are, where children become pious, without parental example, and even in opposition to it. These are acts of Divine sovereignty and grace—Not a general rule, but exceptions to it. And I think I have seen reason to remark, that the children of those who do not profess religion, oftener obtain it, than those of parents who, while they profess it, live unworthily of their profession. The reason of this (so far as secondary causes are concerned) may be, that in the former case the children do not look to their parents for a religious example; but in the latter, they do look and are misled, or perhaps conclude that there is nothing real in religion. Parents, therefore, must have religion before their children, if they expect them to be pious. They must let their whole conduct and practice evince to their offspring, that they do verily consider the favour of God as the principal thing. Children commonly understand the real character and governing principles of their parents, much more accurately than they are supposed to do. And if parents are truly pious, though they have many foibles, and commit many errors or mistakes, children usually do not doubt their piety, or fail, in some measure, to be influenced by it. Yet the more consistently the parent lives, the greater will be his influence. I do not say that he will certainly, even then, engage every child to follow his example. But he will certainly deliver his own soul, and will be most likely to be instrumental in saving the souls committed to his charge. Let parents, therefore, endeavour to give to their children the whole undivided influence of their example, in every point of morals, and in every duty of religion. This is, by far, the most powerful admonition they can possibly give.

5. Although noticed in a former essay, it must be repeated here, that unceasing prayer for the Di-

vine blessing on both precept and example, must be made by those parents who would bring up their children in the admonition of the Lord. It is by prayer that we are to seek for a Divine influence to render our admonitions effectual, and for direction so to admonish our children that they may choose to devote themselves to God. Let parents therefore pray for their children whenever they pray for themselves—pray for them collectively—pray for them individually, personally, and particularly, and pray *with* them as well as *for* them —Let not mothers neglect this duty, even though their fathers perform it. God has often and remarkably blest the prayers of pious mothers, when they have earnestly interceded for the immortal beings whom they have brought into a world of sin and sorrow.

---

PHILOSOPHY SUBSERVIENT TO RELIGION.

### *Essay VI.*

### *Of the Theory of Optimism.*

This term is employed to denote the doctrine, embraced by some philosophers and theologians, that the present system of the universe is, of all possible systems, the best; that it contains the greatest amount of happiness and excellence which can, in the nature of things, be brought into existence. This doctrine claims a high antiquity, and a respectable original. The first intimation, I believe, which we have of it is in the forty-sixth chapter of Plato's Phædon, in which "Socrates is introduced as saying, that he was delighted when he found that Anaxagoras had assumed mind or intelligence as the origin of all things. He conceived that this principle would be sufficient to account for any thing being as it is. Because if mind orders all things, they must be disposed in the situation and order which is best, and that if we wish to know why any thing is produced or is destroyed, or exists as it is, we have only to inquire in what respects these several accidents and circumstances are most befitting, in the case in question. If any thing for instance happen to man, he is to consider that this being regulated by supreme intelligence, must be the best that could befal him; and he has only to inquire in what respects it is best for him. In the same manner, after inquiring whether the earth be flat or round; the next point is to show, in what respects that figure is best adapted to it. Were these things once properly settled, Socrates conceived that he would then have discovered a *sufficient reason* for the existence of things as they are, and that it would be unnecessary to search any farther into their causes. We may easily perceive, then, that the doctrine for which this prince of philosophers expressed a partiality, agrees in many respects with the *sufficient reason* of Leibnitz; and also with the doctrine which Pope undertook to illustrate without understanding it, that *whatever is, is right.*"*

This was a favourite subject of contemplation with some of the ancient stoical philosophers, particularly the Emperor Marcus Aurelius Antoninus. They believed that the great system of the universe is administered in such a manner as to produce, at all times, the highest possible amount of happiness; and that the disorders and evils which we witness appear such only upon a partial view, being indispensably necessary to the greatest perfection of the whole. Hence the charge that was brought against the philosophical Emperor, that whilst he employed himself in contemplating the happiness of the universe, he neglected that of the Roman empire.

* New Edin. Ency. Art. Metaphysicks

The famous German philosopher Leibnitz, and his disciple Wolf, adopted a view of the subject very similar to the preceding. "They considered," says the learned translator of Mosheim, "that multiplicity of worlds that compose the universe as one system or whole, whose greatest possible perfection is the ultimate end of creating goodness, and the sovereign purpose of governing wisdom."

This theory of Optimism, as it is commonly called, was embraced by the illustrious President Edwards, and his writings have been the principal means of giving it currency in some parts of our country. The following sentence from Dr. Bellamy affords a view of the way in which it is usually stated, as part of a system of philosophical divinity. "I believe," says this ardent writer, "that the infinitely wise and holy God, in every part of his conduct relative to the intellectual system, does that which is really wisest and best for him to do; most for his glory and the good of the system in the whole; and therefore that God's present plan is of all possible plans the best, most for his glory and the good of the system."

From the numerous disorders and imperfections which are every where perceived to exist, the ancient Epicureans contended that the world could not possibly be the work, or be under the administration of a Being of perfect wisdom and goodness. Those who adopt the theory of Optimism, take a quite contrary course, and from the infinite perfection of the Creator, infer the absolute perfection of his works; that among the infinite number of possible systems presented to his mind, he must necessarily choose that which is best, that which contains the greatest amount of happiness and perfection which can in the nature of things take place; and, consequently, that all the seeming imperfections and evils in it, are such only on a partial view, and when viewed in relation to the whole system, they are desirable and good.

The cautious and enlightened researches of modern science have completely silenced the cavils of atheism, by bringing to our view the most unequivocal marks of consummate wisdom and divine goodness, which are every where discoverable in the constitution and order of nature. All our inquiries into the things that are made, if conducted with sound judgment and becoming modesty, have a direct tendency to impress us with a conviction of the utter imbecility of the human mind, compared with that beneficent wisdom and irresistible power which framed the world, and which produce and regulate all its changes. To this conclusion we are led by enlightened philosophy, as well as by the Holy Scriptures; and, accordingly, some distinguished modern philosophers, who professed little deference for Divine Revelation, have notwithstanding, been of eminent service to the cause of truth, by clearly tracing the marks of undeniable goodness, of wise design, and of the most comprehensive intelligence, which are discernible in all the works and dispensations of God. We do not find any person at present, attempting to disprove the providence or perfections of God, by alleging the various disorders and evils which, to a certain extent, undeniably exist in the world. All acknowledge that in one way or another, they must be reconcileable with the belief, that the universe is governed by a Being of absolute and unlimited perfection.

Not content with occupying this safe ground, the advocate of Optimism intrepidly advances to a higher and more disputable position. From the infinite perfections of the great Author of the universe, he concludes, that the system which he has chosen must of all possible systems be the best; and, therefore,

that the apparent defects and evils which furnished to the atheist the occasion of skepticism and unbelief, are really indispensable parts in the best possible system, and instead of being inconsistent with the infinite perfection of the Author of all things, they are in fact the necessary consequences of that perfection.

The obvious reflection which occurs to the mind in considering this theory is, that it is destitute of sufficient evidence. It seems to be one of those bold speculations which do not, perhaps, admit of being either established or refuted by direct and explicit proof. This being the fact, it is sufficient to meet the assertion of the theory of Optimism by a prompt and decided denial. However important and useful it may appear to the mind of the theorist, we reject it; because, so far as we can discover, it is destitute of evidence. That the cause of truth, especially of religious truth, will be aided by the invention or revival of theoretical systems, cannot reasonably be anticipated. Past experience abundantly admonishes us, that this is not the method in which discoveries are to be made which really add to the stock of human knowledge, and which deserve to be considered as the precious results obtained by the legitimate exercise of the human faculties. It is not to be expected that progress in useful knowledge can be made, except by a cautious, patient, and humble attention to the genuine sources of information, which the eternal Father of light has so amply provided for the instruction and delight of his rational creatures. The most plausible and beautiful theory in relation to the structure and administration of the universe, if unsupported by facts, has no more claim to the honourable character of truth and science, than a mere romance has to that of authentick history. The man who illustrates the wisdom of God in the formation of a plant or insect, does more for the advancement of science and religion, than he who spends his life in the invention of gratuitous theories. The *facts* brought to our knowledge by the sober and cautious researches of the former are adapted to our comprehension, and are of real practical utility; the *hypothetical speculations* of the latter are not merely useless but pernicious. They have a tendency to produce a disrelish for patient and cautious investigation, to withdraw the attention from more humble but profitable studies, to excite in the mind an extravagant opinion of its superiority over those who confine themselves to a more sober and chastened mode of inquiry, and to lead the sanguine theorist to pervert or deny the most indubitable facts, when they happen to stand in the way of his hypothetical conclusions. Nor can we expect that, in ordinary cases, any person will abandon a system, however fanciful or unreasonable, of which he has publickly avowed himself an advocate. He is now principally concerned and occupied in finding evidence of its truth, not in impartially examining whether it be true or false. The slightest plausibility in its favour has, to his mind, the force of demonstration; the most conclusive evidence against it can, in his estimation, be obviated with perfect facility, and in the most satisfactory manner. Like that of a fond parent, his attachment is rather increased than diminished, by the dislike which others may discover towards the child of his production or adoption. And if he possess the advantages of genius and eloquence, it is to be apprehended that some, whose opinions are unformed or unsettled, will be brought to look upon his speculations with a regard, to which their merits do by no means entitle them. It is, therefore, a matter of no small importance that young persons especially should employ great caution

in forming their opinions, and not permit themselves to be deceived by the delusive charms, with which the mere theorist is often capable of presenting the most unfounded and pernicious reveries. I will venture to express the opinion, that the merit of future inquirers concerning moral and theological subjects will consist, not so much in the discovery of new truths, as in a more perspicuous, precise, and guarded statement of those truths which are now, and have long been known; but which their predecessors have not, in every instance, succeeded in announcing in language sufficiently accurate and unexceptionable. An opinion of this kind, it may be anticipated, the sanguine and confident speculatist will regard with contempt.

Some hypothetical opinions are comparatively harmless. Their connexion with known truth is very remote, or scarcely perceptible. If their correctness, therefore, be admitted, no important principle of human belief will be materially affected. The theory of Optimism is far from coming under this description. If we form our judgment from the effects which it has produced upon the minds of its most ingenious and learned friends, we cannot fail of being convinced, that its natural and unavoidable tendency is to modify essentially our belief in regard to many of the most important principles of truth and duty. Its influence, especially in Theology, must be powerful and extensive. This, it may be said, is not sufficient to justify us in rejecting it. I readily admit the force of the remark. But surely it is sufficient to show, that it ought not to be assumed without very plain, unequivocal, and conclusive evidence in its favour. Let us then examine whether we have sufficient evidence to justify us in receiving it.

The Scriptures, so far as I can discover, afford it no countenance whatever. The obvious design of many parts of Revelation is to magnify the works of God which men behold, and by the most sublime descriptions of their beauty, grandeur, and perfection, to exalt our conceptions of the infinite perfections of the Creator. The works of God are often compared with the works of men, and their immense superiority perspicuously and forcibly illustrated. But in what part of Scripture is a comparison stated or implied, between the present system of the universe and other supposed systems? Where is any intimation given, that of all possible systems the present is the best—containing the greatest amount of good upon the whole which can, in the nature of things, be produced; and that, for this reason, the Creator was necessarily influenced to make choice of this system, in preference to an infinite number of other possible systems presented to his Omniscient Mind? It is said, indeed, that when God ended his work, he saw every thing that he had made, and, behold, it was very good. That this, or any other part of Scripture, however, implies a comparison between the present and other supposed possible systems, has, to my mind at least, not the slightest appearance of probability. Ingenious men have often professed to find evidence in Scripture for the most fanciful and even contradictory notions; and such attempts may possess, in the view of superficial and unstable minds, no inconsiderable degree of plausibility. The man, however, who should undertake to prove that the theory of Optimism is taught in the Bible, would find it difficult, I apprehend, to convince his readers that he was in earnest. The ideas which it involves are as foreign from the style and manner of Inspiration, as they are from the sober conclusions of science and philosophy.

But if this theory be really so essential to a correct understanding of moral and theological truth, as,

from the place which it occupies in the writings of some systematick divines, we should be led to conclude; how shall we account for the silence of the Scriptures concerning it? Is it credible that a revelation from God, designed to lead us into all truth, should furnish not the smallest hint of a doctrine so essential as this is represented to be, to a rational vindication of the rectitude of his dispensations; so indispensable to a satisfactory exposition of the system of Divine truth which it was the avowed object of revelation to communicate? These considerations are sufficient, it is believed, to prove that this theory is not entitled to occupy the place, nor adapted to answer the purposes in a system of divinity, which its acute and learned advocates have fondly imagined. No man can be justified in assuming a principle, not recognised in Scripture, which must, in its consequences, lead to a new modification of Christianity; which must, to the eye of the theorist, bestow a new colouring upon its entire system of doctrines.

Nor can the theory of Optimism be inferred from that part of the constitution and course of nature which is submitted to our observation. Without the aid afforded by Divine revelation, it has not been found easy to account for the numerous evils and disorders which confessedly exist in the world. A view of these evils gave occasion to the belief, which anciently prevailed very generally throughout the East, of the existence of two principles: one, the author of all good; the other, the author of all evil. The information conveyed in Scripture, furnishes a complete solution of most of the difficulties derived from this source; and enables us to perceive that the existence of evil is not incompatible with the belief, that the universe is under the sole administration of a Being of absolute and unlimited perfection. Indeed it is readily and cheerfully granted, that an enlightened and cautious examination of the whole frame and economy of nature, furnishes unequivocal marks of wise and comprehensive design, unwearied goodness, and irresistible power. These are some of the invisible things of God, which may be understood by the things that are made. But what facts can be pointed out in the constitution and order of the world, which prove that the present system of the universe is the best possible? By what process of deduction, by what rule of philosophizing, can it be inferred that the present plan includes the greatest amount of good which it is possible, in the nature of things, can exist? The most accurate and extensive acquaintance with the works of God can inform us only of facts, not of possibilities; of what the Creator has been pleased to do, not of what it is possible for him to do, or not possible for him to do. This will continue to be a correct statement of the case, even if it should be proved that the universe is ten thousand times more extensive and perfect than ever the mind of man has conceived it to be.

We may be qualified to pronounce a work of one of our fellow men, to be as good as he is capable of producing. It is necessary, however, that, in this case, we should have a perfect knowledge of the extent of his capacity, of the whole structure and plan of his work, and of all the ends for which it is intended. To make the decision which I have mentioned, without this knowledge, would be rashness and folly. Who then can be qualified to pronounce a similar decision in relation to the works of God? Is any man so well acquainted with Omnipotence, as to be able to determine the utmost extent of what it can accomplish? Who can pretend to a perfect knowledge of the immense system of Creation, and of the various ends for which all its

parts are designed? The conclusion, then, is manifest: no man can be qualified to pronounce, that of all possible systems, the present is the best which Omnipotence can produce; that it includes the greatest sum of perfection and happiness, which infinite wisdom and power can bring into existence. It is presumptuous and hazardous to make assertions, limiting, in appearance at least, the attributes of Jehovah.

The truth is, the friends of this theory do not pretend to find much, if any, direct evidence in its support, either in the Holy Scriptures, or in that part of the great system of creation which comes within the limits of our observation. Their main dependance appears to be placed upon the supposed necessity of the Divine determinations to that which is best, or upon the manner in which they think it necessary and proper for an infinitely perfect Being to choose and to act. A consideration of the arguments derived from this quarter must be deferred till my next essay.

---

TRAVELS IN EUROPE FOR HEALTH IN 1820. BY AN AMERICAN CLERGYMAN OF THE SYNOD OF PHILADELPHIA.

Ship Nestor, Atlantick Ocean,
Oct. 20, 1820.

My dear Friend,—As narrative fails, it will be necessary, in order to keep up my practice of occupying leisure hours in writing to you, to resort to speculation. I think it good to guard against idleness in this floating prison, by trying what I can make upon paper of certain ideas which have been long in my mind, on the subject of restoring and preserving health; the great value of which I have had large opportunity of knowing, from suffering the want of it. It is an old proverb, that every man is either a fool or a physician at the age of forty. There are certainly few men who have not had opportunity, by the time they arrive at that age, of acquiring acquaintance with some diseases, and the medical treatment proper for them. As it regards dyspepsia, this I think has been eminently my case. And if I have made no discoveries, it is not for want of having ruminated, as well as read, much on the subject. Yet I flatter myself, that my researches have not been altogether in vain. A remedy has suggested itself to my mind, which I am convinced is of inestimable value.—Though it is not new, it is comparatively little known, and very seldom prescribed by the medical faculty. It operates both as a preventive and cure; and what enhances its value is, that its efficacy reaches to most other complaints beside those of the stomach, to which I have been so much the victim. If you have not thought upon the subject, you will be surprised, and perhaps smile, when I tell you that this all-efficacious *Panacea*, is the pure faith of the Gospel, taken in sufficient quantity. I do not hesitate to assert, that (all the spiritual and eternal benefits of faith out of view) its efficacy, simply as a medicine, in preventing and curing the maladies of the body, and I will even say most maladies, entitle it to the first place in the whole catalogue of *materia medica*. I am far from meaning that it will act miraculously and instantaneously, as was once the opinion, it is said, of the celebrated Mr. Wesley; who, if my recollection is correct, according to some account I have seen, attempted the immediate restoration of himself from a particular illness, by a direct act of faith. My idea is different—I think it acts gradually, as other medicines do, and produces its effect, according to the quantity and perseverance with which it is used. It must, too, be genuine. There is as much spurious faith in the Christian world, as

there are adulterated drugs in the apothecary's shop. The infallible criterion of genuine faith, is pointed out by the apostle.—It works by love, and purifies the heart. Indeed, by the medicinal faith of which I speak, you will understand me as intending the great principle of holy obedience; and of course, the piety and morality which necessarily grow out of faith, are comprehended with it, and have their proper agency in the cures it effects.

As a preventive, I think it above all price; and the old proverb has much truth in it—that an ounce of prevention is worth a pound of cure. There are very few of the disorders with which the human body is afflicted, which cannot be traced distinctly to moral, or rather, immoral causes—either the following, or others similar, viz: ignorance, imprudence, intemperance in eating or drinking, slothfulness of body or mind, sinful indulgence of the passions of grief, anxiety, fear, anger, love, &c. We are fearfully and wonderfully made; and in nothing is this more evident, than in the mysterious influence which mind and body exert over each other. The mind, from ignorance, or the undue excitement of some passion or appetite, fails to regulate the conduct of the man, according to the laws of rectitude. A sinful measure of sloth is permitted from day to day, or an undue indulgence of some appetite or passion is allowed. This produces a slight irregularity in the bodily functions, from which at first no inconvenience is felt; but as the dropping water gradually wears away the stone, so this slight irregularity, silently and gradually operates, until at length serious disease is induced; while the cause is never suspected by the unhappy sufferer, who thinks only of removing his disorder by the drugs of the apothecary. Every body knows the effect of intemperance, in deranging the animal system; but it is not sufficiently considered, that every immoral indulgence, whether of mind or body, has as truly its legitimate effect, in impairing the functions of animal life, as the excess of excitement from intoxicating drink. Now you will agree with me, that the faith of the Gospel is the great principle of genuine piety and morality; and of course, it is the only effectual preventive of all those bodily complaints, which have their origin in deficient morality. Let a man be in the exercise of strong faith from early youth—from its excitements, let him apply himself diligently to wisdom, to prudence, to active usefulness, to temperance, to chastity; let him be mortified to pride, to anger, to fear, to discontent; let him rejoice always, or in the words of Solomon, let him possess the merry heart, which does good as a medicine—and he will possess a protection from indigestion, nervous affections, and all other bodily maladies, of more efficacy, twice over, than all the drugs of the apothecary. Should he even have inherited a predisposition to particular complaints—the visitation of the sins of his ancestors, which is a very common case; his faith, if it come sufficiently early, and act with sufficient power, will go far to lessen, if not to remove, this unhappy seed of bodily indisposition.

As a positive remedy, in the generality of complaints, the faith of the Gospel has an efficacy little inferior to its power as a preventive. The celebrated Dr. Rush, in one of his essays, has some thoughts on the cure of certain moral infirmities, by physical remedies; and that such remedies may be used as auxiliaries, with benefit, in the way he speaks of, I have no doubt. But sure I am, moral remedies, the chief of which is faith, and all of which have their origin in faith, may have a far greater efficacy in curing physical diseases, and that

of almost all kinds. So strong is this conviction, that I do not hesitate to assert, that in all cases which will admit of its exercise, faith ought to make an item in the physician's prescription, and in very many cases, it ought to be the very first; and this from a simple regard to its healing virtues. Its healing virtues will be found, I apprehend, in three respects.

1st. In all cases where immorality, either immediately or remotely, is the exciting cause of the disease, it will tend to remove it. And every person may know, as well as a physician, that until the exciting cause is removed, a permanent cure can never be effected. The most that medicine can do, will be to palliate, and give temporary relief. A relapse will soon take place.

2d. In all severe cases, it will counteract, or rather prevent, the highly unfavourable action upon the system of a disturbed state of mind, arising from fear, anxiety, remorse, guilt, &c. A very anxious distressed state of mind, will often induce disease, where there was previous health; and how much more, co-operating with disease, must it tend to defeat the good effect of medicine, and sink the patient, who might otherwise have recovered.

3d. The peace, the tranquillity, the hope and joy, which spring from faith, when in due measure, and acting as a cordial, will have a positive healing efficacy. Every physician knows the very great importance of simple hope, to the recovery of his patients; and too many will not scruple to cherish it at the expense of truth, by declarations of encouragement, quite beyond what their own judgment will warrant. But the simple hope of recovery is a very inefficient feeling, compared with the confidence and joy, that spring from strong faith, which are exhilarating in proportion as their object is elevated. There are many instances, I have no doubt, of fatal result, in which, had the cordial support of faith, in full measure, been enjoyed, the powers of nature would have been assisted to throw off the disease, and recovery would have been the consequence. You have often read accounts of death-bed scenes, where the inward happiness of religious feeling has been so strong as almost to swallow up the agonies of very acute disease, and render them scarcely felt; and have you not noticed in many such instances, that dissolution was remarkably lingering, so that the patient lasted quite beyond his own, and the expectation of all who waited on him. Now, as every thing not miraculous is the result of natural causes, may it not be, in some of these instances, that the mental enjoyments operated as cordials to support the sufferer, quite beyond what the powers of nature would have been capable of without them? If, instead of these animating feelings, gloom, fear, and dejection had operated, would not the patient have expired much sooner?

I may remark, that the declarations of scripture appear to be in direct accordance with the foregoing opinion. To *you*, quotations need not be multiplied. You will recollect the explicit declaration of Solomon. "Let thine heart keep my commandments, for *length of days* and *long life* and *peace* shall they add to thee." So frequently, in the writings of the Old Testament, are the enjoyment of health, long life, peace, and prosperity, connected with a due observation of the Divine requirements; that a strange opinion has prevailed among commentators, that these blessings were promised much more to the church under the Old Testament than under the New, while the fact is just the reverse. For obedience to the Divine government, being the instrumental cause of health, longevity, and general

prosperity; that dispensation which includes a much larger amount of knowledge, a greatly purified rule of duty, and a larger measure of the spirit of faith and holiness, must include a greater measure of those outward blessings, which necessarily flow from knowledge and piety. It is necessary however to remember, that as the duties are enjoined on the whole community, and the whole community are held in a measure bound for one another, the outward blessings contemplated, can only be realized in their full extent, when the whole community are brought to the obedience of faith.

For myself, I have no doubt that the peace, the prosperity, the health and longevity, which all who look for a millennium, allow to belong to it, will be simply the fruit of the faith and piety of the Gospel, in due measure pervading the whole mass of the community, without any miracle in the case; except it may be the increased outpouring of the Holy Ghost, under whose operation, mankind generally will be not only converted, but carried forward in the duties of the Divine life, until "the knowledge of the Lord shall cover the earth, as the waters cover the seas—" then their piety will be in accordance with this increased measure of knowledge. May we not suppose that human nature is capable of great improvement, even in its vital energy, as well as its moral acquirements. An opinion has grown up in my mind, that the gradual shortening of human life, which took place from Adam down to Moses, when it reached its minimum of three score and ten and four score years, may be imputed to the gradual weakening of the energies of human nature, under the excessive wickedness of these times. After the fall, human nature had a vigour and vitality, that carried it to the age of Methuselah. From this it weakened down gradually, until life reached its present brief span. Now this was done through an operating cause, and to what other cause can it be ascribed, but the one which has been mentioned. But it seems a law of animal being universally, that whatever has been deteriorated by bad management, may, by proper treatment, be restored to its primitive standard; and why not also human nature? There is nothing in scripture, in the shape of law, that fixes human life beyond the hope of improvement, to four score years. In the 90th Psalm it is simply declared, that "our days *are* three score and ten," &c. But make men wise, prudent, humble, self-denied,—in other words, give them the faith and purity of the Gospel, to all the extent to which, through grace, they are capable of receiving it in this imperfect state, and the result must be, that war, slavery, intemperance, bad government, with the whole catalogue of those outward calamities which now desolate society, will in a great measure cease. The comfort of living in society, must be increased more than an *hundred fold;* and is it an extravagant supposition, that the same causes should, under that gradual improvement of which human nature is susceptible, in the course of many generations, operate on improvement in health, and longevity almost *tenfold?* Then will be accomplished what the scriptures clearly predict: "they shall not build, and another inhabit; they shall not plant, and another eat—for, as the days of *a tree,* (i. e. five and six hundred years) shall be the days of my people, and mine elect shall long enjoy the work of their hands."

I have one idea farther to offer. Society is already in possession of knowledge, which, but for the immorality that exists, would be adequate to banish nearly the whole tribe of pestilential disorders, and bring salubrity to places the most unhealthful. What is it but war, bad government, avarice, and ignorance, in the mass of the people,

that prevents all our cities from being so arranged, so ventilated, and so cleansed, that, with a moral population, they would be quite healthy? And what but the same causes prevents the whole surface of the earth, so far as population has spread, from being so drained and so cultivated, that the seed and food of pestilential disease would no longer exist? If society were only moral, with the knowledge already possessed, it would be easy to protect any place, either city or country, from the chief epidemic diseases with which they are infested. But, as the faith and piety of the Gospel progress along with all other improvements, medical science will also improve, and discoveries be made, which will greatly add to the health and happiness of men. Yes, my dear friend, the truth and morality of the Gospel is just the salt of Elisha, which, cast into the waters of society, will heal them, and heal the very climate and ground where society inhabit, so that there will not be from thence any more dearth or barren land.

And now, my dear friend, if I was writing a sermon, (to which the foregoing speculation bears some resemblance,) I have reached the point, where it would be proper to wind up with an improvement, and this improvement should consist in an exhortation and an inference. —The exhortation would be something like this:

Very dear brethren, be exhorted to improve our doctrine, for the purpose of self examination. Test both the quality and quantity of your faith, by the improvements it has produced in your wisdom, your prudence, your self denial, &c.; and be assured, if it has fallen short of such an amendment of your hearts, your tempers, and your lives, as goes towards the improvement of your health and happiness here, you have reaaon to doubt its genuineness, and to fear that it will fall short of taking you to heaven hereafter. That godliness which is not in its *nature* profitable for this life, will be little profitable for the next.

My inference would be as follows:—That true faith is little to be found on the earth in that part of it called Christendom, (alas! how ill deserving the name,) is evident from the single fact, that so little yet has been effected, in improving the health, promoting the happiness, and bettering every way the condition of those who profess it. It is a most bitter reflection on Christians, as a class of people, that at this day of the world, there should be any need for formal treatises, to prove to philosophick inquirers, the Divine origin of their religion. There must be a lamentable lack of fruit, when serious dispute exists in the 19th century of its growth, whether the tree is a vine or a bramble bush.

If I had the world for an audience, instead of your single self, they "would surely say unto me this proverb—physician heal thyself." Surely this ought to be my first concern, as it should be of every one else, and God grant the all needful grace that it may be done. Yours, &c.

[To us it seems that our ingenious and entertaining correspondent has pushed his hypothesis to an extreme. But let our readers judge for themselves.]

---

FROM THE ANTIDOTE.

### *Extract of a Letter from an American Gentleman travelling in Europe, dated Leipzig, Saxony.*

"A few of the peculiarities of this country shall occupy the remainder of this sheet.—Europe is a military country; every town, street, and corner is crowded with soldiers.—Saxony, which at best is but an inconsiderable kingdom, (the one half having been ceded to Prussia by the Holy Alliance, because the king made common cause, or for awhile took part with Napoleon,) containing about 1,300,000 inhabitants,

(about as many as the city of London,) maintains a standing army of 15,000 men!—Prussia, 600,000, and Russia 1,000,000! These armies cost an immense sum of money. The people are groaning beneath the oppressive weight, while the morals of the rising generation are awfully corrupted.

Perhaps no people on earth are so passionately fond of promenading as the Germans.—Thus, we find, in almost every town, and also in the vicinity of the town, the most beautiful shaded walks, and public gardens, laid out and arranged with all the taste imaginable. Dancing, masquerades, concerts, gambling, music, theatrical exhibitions, &c. &c. are all the rage, and no inconsiderable quantum of the conversation turns upon those subjects.—The merits of the performers, the appearance of the masks, the dexterity of the dancers, are so often discussed as to nauseate the stomach of every man who takes no pleasure in them: and what to me is most surprising, is the melancholy fact, that these amusements are more frequent on the Lord's day than on any other. Still, however, there is much in the German character that excites my admiration. They are truly a polite, refined, friendly, hospitable and learned people.

In no country have I observed so much tenderness and affection between friends, between man and wife, and between children and parents; no where is the stranger received with more cordiality, and no people on earth can boast of so many profoundly learned men. I verily believe there are more authors in Germany than in half the world besides; and more books are printed here than in most other parts of the globe taken together. Nor is this country destitute of numerous and mighty advocates of the cross. Heterodoxy, thank God, is on the decline.—Many theologians, whom much learning had made mad, and who grew dizzy while elevated on the pinnacle of reason and philosophy, and lost themselves in the labyrinth of their speculations, have discovered their folly, and like humble penitents have returned to the plain, simple doctrines of the gospel, and now proclaim those saving truths with all the power of their erudition, and with all the fervour of their hearts, warmed anew by the love of God. Thus, things are taking a favourable turn. *Rationalism* is losing ground, and is beginning to be ashamed of itself. Many, who a few years ago, had exalted reason on the throne, and made it sit in judgment upon revelation, and the things of God that far transcended its circumscribed capacity, have come back, wept bitterly over their errors, and are now boldly and effectually fighting in the cause of Calvary. Let those divines of our country, who have also departed from the simplicity of the gospel, and speak and write so much about *rational Christianity, and liberal views*, and in maintenance of their barren dogmas appeal so often to the literati of Germany, imitate this example.

A few years ago, these men told us, that the present age was too enlightened to believe the absurd doctrines of our pious, ignorant forefathers. Let these know, that if they would keep pace with the learning of the day, they must abandon their present untenable grounds, and subject poor, frail, human reason to the doctrines of revelation—that they must humbly and submissively bow in reverence and faith at the foot of the cross, or they will in a short time be behind the age in which they live, and can no longer appeal to learned Europe for support in favour of their cold and comfortless theology.

All Europe has its eye, at present fixed with most intense interest upon the United States; and the eagerness and enthusiasm with which they overwhelm me with questions concerning our laws and

political affairs, is indescribable. Thousands are in a state of suspense; wondering whether it be possible that our government can be managed without a king, and whether the Christian religion can sustain itself without the intervention and support of government, or without a union of church and state. Though I have no doubt, that there are some in this country, who would rejoice in the downfall of our republic, yet there are many who wish us success, and would weep over our misfortunes. Such is the admiration of the American character all over Europe, that the very name is a passport to the most friendly reception. Let us in the mean time humbly put our trust in the Lord of hosts, and earnestly pray him to preserve us from pride and self dependance, and to perpetuate upon the rock of ages the inestimable civil and religious privileges, which it is our happy lot to enjoy."

## Reviews.

### ALEXANDER CAMPBELL'S NEW TESTAMENT.

(*Concluded from p.* 365.)

Before I dismiss this *incomparable* of my opponent, permit me to notice his last refuge from that infamy to which the voice of an insulted and defrauded people will consign him. When his Prospectus says, that he will translate such words as the three Doctors had adopted, he adds, "*But in doing this* [that is, in translating,] *we shall not depart in any instance from the meaning which they have declared those words to convey.*" In answering his newspaper antagonist, the "Friend of Truth," he refers to this as a "promise of great importance," and adds, "Now it can be proven in any court of law or equity where the English language is spoken, that I have not, in one instance, departed from this promise. I challenge all the colleges and divines on this continent, to show that I have not, in every instance, so done. Let this doctor of divinity, this 'Friend to Truth,' make an attempt."

This pompous challenge would make some take it for granted that my opponent never alters the meaning of either of his doctors, although he may alter his words. But if this be the case, why does he, according to his Preface, substitute the words of Dr. Campbell for those of Doddridge or Macknight, in every passage which he has translated? And why does he give as a reason for this, the superior "*correctness* and elegance" of his translations? Is there no difference of meaning between Dr. Campbell's correct and elegant translations, and those for which they are substituted? But correct and elegant as Dr. Campbell is, he is not to compare with my opponent, to whose translations, those of Dr. Campbell, as well as Macknight and Doddridge, must give way, in order to form a book concerning which it may be said, that "the ideas communicated by the Apostles and Evangelists of Jesus Christ, are incomparably better expressed in this than in any volume ever presented in our mother tongue." Can this much altered translation be incomparably better than its models as published by themselves or in the London edition, without any change in the meaning of one word? If there be no difference in meaning, how comes it to pass that when he substitutes *hades* for Doddridge's *hell*, he gives as a reason that the word "is very improperly translated *hell!*" Is there no difference between the original and a very improper translation? Taking the Epistle to the Hebrews as a specimen of the whole work, he says, in his answer to the "Friend to Truth," "About

*fifty* times you will find Macknight in the Appendix in this one Epistle," and then offers a guess that there are as many as three thousand such alterations in the whole work, instead of the reduced calculation of fifteen hundred, which his antagonist had made. Are we to understand that he has altered the words of his authors fifty times in one Epistle, and three thousand times in all, without once changing their meaning?

But the letter of his challenge calls for an instance in which his New Testament gives a meaning different from his doctors, by translating a word which they had adopted. The word *heresy* is translated by my opponent, and adopted by his author. Doddridge says, "After the way which they call *heresy*, so do I worship the God of my fathers." My opponent says, "After the way which they call *a sect*, so worship I the God of my fathers." Now if it can be shown that my opponent understands the word *sect* in an indifferent sense, and that Doddridge understands the word *heresy* in an evil sense, then my opponent has altered his author's meaning by translating a word which his author had adopted. In a note to which my opponent refers from this text, his meaning is conveyed to us in the language of Dr. Campbell. After explaining the original by *class, party, sect*, he observes, "The word was not, in its earliest acceptation, conceived to convey any reproach in it, since it was *indifferently* used, either of a party approved, or of one disapproved by the writer." Thus my opponent's word *sect* is understood *indifferently*. Now although Doddridge gives the word *sect* in his paraphrase, he gives a reason for preferring the word *heresy* in the text. He admits that on account of the circumstances of the primitive Christians, "they might properly be called a *sect* or *party* of men," but he says, "I cannot but think this a place, where the word 'αιρεσις, which I own to be *often indifferent*, is used in *a bad sense*; for Paul plainly intimates, that Christianity did not deserve the name they gave it."—Thus my opponent's translation gives a word in an *indifferent* sense, which Doddridge thinks might properly be applied to Christians, instead of his author's adoption of a word in *an evil sense*, which Doddridge thinks the Christians did not deserve. Yet my opponent's promise says, "We shall not depart, in any instance, from the meaning which they have declared those words to convey."

Paul once preached Christ to the Jews. My opponent says, "But when they set themselves in opposition, and reviled, he shook his garment." Would not any common reader understand from this, that the Jews reviled Paul? and was not this what my opponent meant that they should understand? Yet Doddridge says, "they set themselves in opposition, and BLASPHEMED" *that glorious name on which he was pressing them to fix their dependance.* To the same amount, in other places, Doddridge adopts *blasphemy*, and my opponent translates *slander, defamation.* It is well known that in common language, *reviling, slander*, and *defamation*, denote an offence against our fellow men; whereas Dr. Allison, a Baptist preacher, in his English Dictionary, says, that "*blasphemy* is an offering of some indignity unto God himself." In accordance with this, Doddridge, in describing the Roman Beast, says that it was "full of *blasphemous* names," which his paraphrase explains by its "ascribing to itself, and the harlot upon it, properties and glories which belong to God alone." My opponent, instead of "*blasphemous* names," translates "*slanderous* names." My opponent might here urge in extenuation, that he was following his perfectly correct and elegant pattern, Dr. George Campbell, as he promised in his Preface. If this were true, it would only show that he had made two promises which were inconsistent with each other.—One is, that he would

always substitute Campbell's words for those of the other two doctors; and the other is, that he would never depart from their meaning. But if I mistake not, while Campbell justifies him in one departure from Doddridge, his principles and practice condemn him in all the rest. He admits that the word *blaspheme* should be retained when God is the object of this offence. In the last text, the Beast is said to be full of blasphemous names, because he claims Divine attributes and honours. For this very thing the Jews repeatedly accused our Saviour of the same offence; and in no such case does either Dr. Campbell or my opponent render it *reviling*, *slander*, or *defamation*, but they both retain the word *blasphemy*. "Who is this that speaketh *blasphemies?* Can any one forgive sins beside God?" "For a good work we do not stone thee, but for *blasphemy*, because thou, being [a]man, makest thyself God." In these texts my opponent has exactly followed his model, except in the insertion of our indefinite article before the word *man*, which, among three thousand alterations, can hardly be noticed.

According to my opponent's translation, Paul's reason for delivering Hymeneus and Alexander to Satan, was, "that they might be taught by chastisement not to *defame*." Although Macknight, whom he here professes to copy, uses the word *revile* in his commentary, yet, as he expressly declares, "Christ or his doctrine," to be the object of this reviling, he retains *blaspheme* in the text, according to the principles of my opponent's favourite, Dr. Campbell: "that they might be taught by chastisement not to *blaspheme*." In another instance he retains *blasphemers*, where my opponent substitutes *defamers*, although Macknight's Commentary explains it "*blasphemers* of God, by the injurious representations which they give of him." I cannot tell how many cases of this sort his book contains; but I have very little doubt, that one whose time and patience would permit him to wade through this mass of perversion, would discover many other instances, in addition to the seven which I have pointed out, in which my opponent's authors adopt a word with one meaning, and my opponent translates it with another meaning: yet, the promise of his Prospectus is, "But in doing this, we shall not depart, in any instance, from the meaning which they have declared those words to convey." And after the work was published, he *challenges* "all the colleges and divines on this continent to show" that he has "in one instance departed from this promise."

My opponent may be called a *challenge-monger*. The Reformers used to challenge that they might debate: my opponent debates that he may challenge. A Reformer once contended ten days upon the ground of one challenge: my opponent does not stop at ten challenges in one day, and sometimes in one speech. When used as a manœuvre, it sometimes appears ingenious, although it should be disingenuous. If a man accuse him of Unitarianism, he challenges him to prove him a Socinian; as if Unitarianism did not embrace his darling Arianism, as well as his brother Holley's Socinianism. *A* accuses *B* of stealing one of his *cattle*. *B* challenges *A* and all the colleges and lawyers on the continent to prove that he has stolen a *cow*, thinking thereby to conceal the fact that he had stolen a *calf*. But in the present case his right hand appears to have lost its cunning; for he challenges the continent to show one instance in which he has departed from a promise, which he has directly violated in the seven specified cases, and we know not how many more.

There was a time when I thought the Unitarian Improved Version a *nonpareil* in theological atrocity: but in respect of fraud and falsehood, this Arian-Baptist's New Translation is *incomparably* beyond it. I am not sorry, therefore, that the

word *Church*, which introduced it to our notice, is not once found in this master-piece of deception.*

---

*Review of the fifth Article in the British Quarterly Review, published March, 1827, which exhibits the following title:—*

"1. *Voyage of His Majesty's ship Blonde to the Sandwich Islands, in the years* 1824—1825. *London.* 1827.

"2. *Narrative of a Tour through Hawaii, or Owhyhee; with Remarks on the History, Traditions, Manners, Customs, and Language of the Inhabitants of the Sandwich Islands. By William Ellis, Missionary from the Society and Sandwich Islands. London.* 1826."

Before we introduce the next letter of Mr. Stewart, we have a few remarks to make on the following sentences of the British reviewer. Speaking of the departure of Riho Riho, when he went to England, the reviewer says—

"It was his wish that Mr. Ellis should accompany him as interpreter, but Starbuck, the master of the Aigle, (the vessel in which the king proposed to sail,) refused to receive the missionary, insisting that a Frenchman, of the name of Rives, a low, cunning, and profligate man, who had lived upwards of twenty years on the islands, should act as interpreter. This Starbuck is an American, although his owners were English. Boki, governor of Wahahoo, and Leliah, his wife, were to be of the party.

* * * * * *

"On their arrival at Portsmouth, Starbuck landed them without ceremony or notice of any kind, and sent them off to Osborne's Hotel, in the Adelphi. This man had complete command of the money taken on board by the king; the original amount had been twenty-five thousand dollars—but when the chests were opened at the Bank of England, they were found to contain little more than ten thousand. Starbuck, when called upon to account for this deficiency, alleged that three thousand had been spent at Rio Janeiro, and a certain sum in travelling from Portsmouth to London; the rest it may be supposed he took to himself as a remuneration for the passage. It is shrewdly suspected that his plan was, as soon as the remainder of the money should be exhausted, to carry the whole party to the United States."—p. 430.

We have not a word of defence to offer for Captain Starbuck. That he cheated Riho Riho out of several thousand dollars, we had indeed never heard, till we read the foregoing passages in the Review. But from what we have always heard, we are not prepared to acquit him of this, or of any other villany. But why are we reminded that this man was an American? Is it because he was too much of a rogue to be an Englishman? As his employers were English, might we not, with as good reason, intimate that he was too great a knave to find employment at home, and therefore sought and found it in Britain? But we hope ever to detest all insinuations of this character. We claim, that our countrymen should be considered neither better nor worse than the people from whom they sprang. We do not believe, as has been seriously maintained in England, that the race has degenerated since it crossed the Atlantick. Both there and here, there are good men and bad; and probably in nearly equal proportions, among the same number of individuals promiscuously taken. We are truly sorry to see the manifest hostility to every thing American, which we think is palpable throughout the article on which we remark. The Quarterly Review is one of the most popular publications in England, governmental in its tone, and supposed to be countenanced by the ruling part of the nation. Hostility to whatever is American, in such a publication, is an unhappy indication; and yet we do believe that here lies about half the cause of the falsehoods and misrepresentation of which we com-

* The author has been since informed that the piece mentioned in the May number was not written by Barton W. Stone, but by another of similar principles.

plain. The remainder, after some allowance for ignorance and affectation, may probably be attributed to the circumstance, that the missionaries at the Sandwich Islands are not Church of England men, but the descendants of Puritans, neither ashamed nor unworthy of their ancestors. The suggestion with which the quotation closes, that Starbuck contemplated "carrying the whole party to the United States," after he should have reduced them to perfect poverty, seems to intimate, if it means any thing, that in this country he would be safe, and perhaps countenanced, in practising upon them any impositions which his diabolical spirit might devise. If this be the insinuation intended, we deem it too contemptible for a serious reply. The minutes we have taken from the statement of Mr. Loomis, relative to Starbuck and the voyage of the king, stand thus—"Captain Starbuck refused to take [as an interpreter] Mr. Bingham, as well as Mr. Ellis. He hated the whole missionary cause. He was an American, but in English employ, and wished to stipulate for certain privileges for the ships belonging to the English, his employers. Riho Riho expected to visit America, as well as England, when he embarked at Oahu."

We shall now insert the three remaining letters of Mr. Stewart, in which, as will be seen, the gravest charges of the Reviewer against the missionaries are triumphantly refuted.

—

*Boston, July* 14, 1827.

My Dear Sir—The commander of the ship, whose voyage forms the subject of the Review, was the Rt. Hon. Lord Byron. The appearance of this nobleman at the Sandwich Islands, made a most happy impression on the minds of the chiefs, and was followed by results highly propitious to the interest of the nation, and to the operations of the American Missionaries.

The dignity and rectitude of his whole character—a rectitude in such wide contrast with the deportment of too many of those who visit that distant part of the world; the wisdom and prudence of his counsels to the government; and the kindness of all his intercourse with the chiefs and people, fully secured to him the respect and confidence of every class. And, at the end of some ten weeks, he took his departure, amid the gratitude and prayers both of the chiefs and their teachers.

At the time the Blonde reached the Islands Mrs. Stewart was exceedingly ill. Mr. Davis, the surgeon of the frigate, to whom we were indebted for a voluntary daily attendance, strongly recommended the trial of a voyage for the benefit of her health. In consequence of this advice, accommodations were assigned to us, through the kindness of Lord Byron, on board the Blonde, in a trip she made to the Island of Hawaii. When at sea, both in going and returning, I had a seat at his lordship's table, and free access at all times to his society. During the whole month of our absence from Oahu, so full an opportunity was given me of forming a correct opinion of his character, and so perfect was the confidence I had just reason to place in the candour and sincerity of his heart, that I cannot believe without stronger, very much stronger evidence than any yet presented, that he ever gave the least authority for the misrepresentation and detraction of the Review.

That he has given such authority, the writer, though cautious in his language, is evidently desirous of impressing on the minds of his readers—With what good ground I utterly discredit the intimation, I will leave you, sir, to judge from some two or three of the many reasons in my possession.

The article under examination contains the following paragraph:—"There was one point on which Lord Byron appears justly to have felt some uneasiness, and this was the tone, manner and line of conduct of the American Missionaries, particularly one of the name of Bingham. The influence which this man had acquired over the simple natives, and his uncalled for interference in petty concerns, wholly unconnected with the mission, were but too manifest on many occasions—but never more openly, nor more offensively, than when Boki, one Saturday evening, expressed a wish to entertain his countrymen with an exhibition of phantasmagoria. The young king and his sister, with many of the chiefs and people, had assembled to see the show, when, behold! a message was received from this Bingham, '*that on so near an approach of the Sabbath, prayer was a fitter employment!*'—and such was the ascendency which this man had gained, that *the two poor children were carried off in tears, and many of the chiefs and people followed to the Missionary meeting.* Mr. Stewart, another of the Missionaries, ashamed of the indecency of such conduct, was anxious to explain the matter, by saying that they followed *the Jewish mode of reckoning*, and *considered Sunday to begin on Saturday at noon.*"

This, sir, is a most uncandid and illiberal misrepresentation—or rather a representation so distorted and discoloured, as to be in its leading points absolutely false. The simple circumstances of the incident here referred to are the following:—An exhibition of the magick lantern had been promised to the chiefs by Mr. Bloxam, the chaplain, as an amusement with which they would be greatly delighted. No evening, however, was at the time appointed for the entertainment. On a Saturday morning, some ten days after the arrival of the Blonde, Lord Byron incidentally mentioned to me, that Kaahumanu, (a female chief—one of the regents of the island during the minority of the king,) had just taken breakfast with him:—had inquired when the show was to take place, and that at her request the evening of that day had been fixed on for the purpose. I offered no objection to the time specified, and expressed a belief that the natives would be highly gratified with the exhibition.—I was afterwards informed (but not by Lord Byron) that the time was thus communicated, to afford an opportunity to the missionaries, if they thought proper, to be present on the occasion.—I did not, however, understand the remark in this manner, and the thought of making the arrangement known to my companions, did not occur to my mind. To the best of my knowledge they were all utterly ignorant of the intended show. Just in the edge of the evening, our attention was attracted by the sudden entrance of several natives to one of the mission houses, with the half terrified exclamation, "*Great is the displeasure of the British Chief!*"—and we immediately saw a party of the highest chiefs, among others the Regent, *Karaimoku*, hurrying in much agitation through our enclosure. As soon as the confusion which took place admitted of an understanding, we ascertained the circumstances to be these:—The chiefs and their immediate associates had (at the advice of some native teachers educated in America,) without the approbation, attendance, or even knowledge of the missionaries, recently established a prayer meeting on Saturday night. This meeting had been altogether forgotten by Kaahumanu in making the appointment of the evening—from some cause, she did not, on her return to her residence, inform the other chiefs of the entertainment promised by Lord Byron, and they appeared to have been ignorant of it till the very mo-

ment when they were assembling for their customary worship. As soon as she mentioned it, a consultation had taken place, and they despatched a messenger to Lord Byron, with the request that he would defer his visit to them with the phantasmagoria, till Monday night. Notwithstanding the message, he had arrived, was greatly displeased, and they in alarm had come to the missionaries for advice. A statement of the circumstances in reference to Lord Byron, was afterwards given to me by Mr. Bloxam himself. As the messenger was leaving the establishment of the chiefs, he saw the party from the Blonde approaching: not being able to speak English, he closed the gate through which they were about to pass, and exclaimed, tabu, tabu! (a term of prohibition). Lord Byron caught the word, and knowing its general meaning, in a tone of surprise and disapprobation, demanded of a native interpreter with him, who spoke English but very imperfectly, what the messenger said. The unusual tone and manner of the question threw the man into such a state of agitation, as to make him incapable of an intelligible reply. He could only repeat the words, "chiefs," and "missionaries," and "prayers," and "Sabbath," and "tabu," so incoherently, that Lord Byron received an impression, that the chiefs had forbidden his entrance to the enclosure by the advice of the missionaries, because it was the night before the Sabbath, and they were at prayers. It is by no means surprising, that, with this persuasion, he entered the yard with an appearance of displeasure—especially when it is recollected that the engagement for the evening had been made at the request of a leading chief, and with the knowledge of a member of the mission. As soon as his dissatisfaction was known, many of the chiefs fled to the mission house in the manner stated.

Mr. Bingham expressly told them there was no impropriety in the exhibition: that Lord Byron had proposed it only for their gratification and amusement; and by his advice some of the number, among others Karaimoku and the young king, returned to witness it. Some, however, would not, but went to their usual prayer meeting. No missionary attended this meeting, and none of their members were engaged in any service with the natives that evening. No message of any kind was sent by Mr. Bingham to the place of exhibition, or to any of the chiefs. The young king and his sister, instead of being carried off in tears, ran themselves from the place in terror; and no persuasion could induce the princess to leave her hiding place and return.

At the close of the evening, Mr. Bingham, knowing that the entertainment had been confused and interrupted, addressed a letter to Lord Byron on the subject. This led him to say to Mr. Bingham on meeting him the next day, "Why did not Mr. Stewart tell me on Saturday morning, that there was a religious meeting in the evening? I would not then on any consideration have made the appointment.—I am the very last man (an assertion I fully believe) ever knowingly to interfere with the religious services of the people." On learning this mention of my name, I immediately wrote a note to his lordship, stating the true and only reason of my silence—my entire ignorance of any such meeting—and added an explanation of the circumstances as I understood and knew them to be. But that explanation was never marked with the ignorance and absurdity stamped on it in the Review. The case did not require any exhibition of my knowledge in Jewish antiquities; and if it had, I could have secured sufficient information on the point from some one of our native pupils, if from no other source, to have saved me

from so gross an exposure as that attributed to me by the Reviewer.

My letter received a prompt and kind answer, (still in my possession,) in which Lord Byron declares himself perfectly satisfied of the mistake in which the confusion of the evening originated: speaks of the event as a thing too trivial ever to merit another thought: and gives an assurance, that it has not left the slightest impression on his mind unfavourable to the mission. No interruption to the pleasant and friendly intercourse which had commenced between himself and the missionaries took place: and three weeks afterwards, at a publick council of the chiefs, called for the purpose of formally establishing the right of the young king to the throne, and at which Lord Byron presented the schedule of civil and political principles mentioned in the Review, he openly and fully avowed his approbation of our object and proceeding, and gave his sanction to the confidence and favour bestowed on us by the government.

The very last time this nobleman was on shore, previous to his final departure from Oahu, two months after the affair of the phantasmagoria, he led me aside for a moment's private conversation: at the close of which he requested my candid opinion of the general impression made by his visit. I expressed the firm belief, that no officer in the British navy could have given more entire satisfaction, or have secured more of the confidence and affection of both chiefs and people: and added, that I would assume the responsibility of saying, in the name of the missionaries, that in departing from the islands he carried with him their high respect, gratitude and blessing. He replied that he rejoiced in this assurance; and on his part, was truly happy to say to me that on his return to England, he should feel it a duty and privilege to meet the inquiries of government and of the Christian publick, concerning the American missionaries, with the declaration that they were worthy of their confidence and favour, and were the best friends and benefactors of the nation.

And this, sir, was the report he gave on reaching Great Britain. Though we parted on the shores of Oahu, not expecting ever to see each other again in this world, we landed in England within a fortnight of the same time, and met in London a few weeks afterwards. But not till Lord Byron had given a satisfactory proof of the sincerity of his assurance to me on parting at the islands, by a publick speech, (before a highly respectable and numerous audience—the late Mr. Butterworth, M. P. in the chair,) in which he mentioned the American missionaries with commendation, and gave a highly favourable account of their success.

Such are some of the reasons which lead me wholly to disbelieve that his lordship has been accessory to the detraction of the Reviewer.

Yours, &c.

C. S. STEWART,
*Late of Sandwich Island Mission.*

---

*Boston, July* 18, 1827.

My dear Sir,

The last charge I pledged myself to substantiate, against the Reviewer, is that of falsehood.

"By Mr. Ellis's own account," he says, "the subjects usually chosen for the discourses of the missionaries are the most unsuitable to be addressed to an uneducated multitude that can possibly be imagined—such, for instance, as the Virgin Mary and the immaculate conception—the Trinity and the Holy Ghost." These are points on which, as thus stated, not a single sermon was ever preached at the Sandwich Islands by any one of the missionaries; and it is with the most barefaced effrontery, that the writer refers to Mr. Ellis's book,

in support of the calumny. As a specimen of all the subjects of discourse mentioned by Mr. Ellis, I will transcribe without selection, or known omission, the texts found in the first hundred pages of his Tour. Speaking of the observance of the first Sabbath on Hawaii, he remarks —"Mr. Bishop preached from John iii. 16, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life'"—and endeavoured in the most familiar manner, to set before the people the great love of God in sending his Son to die for sinners, and the necessity of forsaking sin, and believing on him, in order to eternal life. The succeeding passages within the limit mentioned above, are—"*This is the day the Lord hath made, we will rejoice and be glad in it.*"—"*Blessed are the eyes which see the things which ye see.*"—"*Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me shall never die.*"—"*We preach unto you, that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein.*"—"*Good and upright is the Lord; therefore will he teach sinners in the way.*"—"*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.*"—*&c. &c.**

It is then alleged that "according to their (the missionaries) rule, the more time that is spent in preaching, praying, and singing, the better. The least that is required from the half-naked converts of Owhyee, &c. is to attend at church *five times* every day; and on Sundays they are strictly prohibited from cooking any kind of victuals, or even making a fire. Boki was refractory on this point,—protested strongly against a tabu of this rigid nature, and insisted on having his tea on Sunday mornings, as he was accustomed in London."

This statement is almost too ridiculously untrue to be worthy of refutation. The religious services held by the missionaries at the churches with the natives, instead of being five every day—are only three in each week—two of these are on the Sabbath, and the third on the afternoon of Wednesday. At the time I left the islands in 1825, there was a catechetical exercise every Monday, at which, however, some fifty or a hundred only of the people attended—also a prayer meeting on Friday, held by a few natives themselves, and at which the missionaries were seldom present.

The manner of cooking among the natives is totally different from ours—they are universally in the habit of preparing at one time a quantity of food sufficient for seve ral days, and the process of doing this requires the labour of nearly a whole day. Not to have discouraged this labour on the Sabbath, would have been to allow it to remain unnecessarily a day of work. We therefore advised both chiefs and people to have their poe (a principal article of diet) beaten and mixed before the Sabbath; but this advice was unaccompanied by any prohibition whatever, much less by that of kindling a fire. As to the making of tea and such refreshments on the Sabbath, Boki could hardly have found occasion for the remark attributed to him. It would not have been necessary for him to have pleaded his indulgencies in London to secure his cup of tea—he need only have pointed to the same hot beverage on the breakfast and tea tables of the missionaries

* Mr. Loomis stated to us that Mr. Bingham had preached, in order, on every precept of the Decalogue; and that his discourse on the eighth commandment caused the restoration of several articles of stolen goods.—EDITOR.

every Sabbath, and asked why we partook so openly of a luxury, which by rigid tabu we denied to him and his people?

All our instructions in reference to the Sabbath were founded on the general principle of avoiding unnecessary work, and abstaining from unsuitable recreations; and in no instance did they extend to the introduction of burdensome observances, or to the injunction of any self-denial involving an unprofitable austerity.

We are next presented with a series of allegations, supported by the name and letters of Captain Beechey, commander of H. M. sloop of war the Blossom. This officer visited the Sandwich Islands in May, 1826, on his way to Behring's Straits, and as the Reviewer says, writes to England in the following manner: "The efforts of the few zealous missionaries are tending, as fast as possible, to lay waste the whole country, and plunge the inhabitants into civil war and bloodshed. Thousands of acres of land, that before produced the finest crops, are now sandy plains. Provisions are so extremely scarce, that not long since the king sent to beg a little bread of the American consul: the fishery is almost deserted, and nothing flourishes but the missionary school."

Captain Beechey's visit at the Sandwich Islands was limited to a period of about ten days; and it is not probable that his report of the condition and prospects of the nation was the result of extensive personal observation. He has the reputation of being an intelligent and scientifick man; but in this single instance, at least, he must have permitted his better judgment to have been imposed on by the misrepresentation of others, and must have yielded the sense of seeing entirely to that of hearing, in forming his opinion of the state of the islanders. He could not have been on shore an hour at the port of Honoruru, where he came to an anchor, without having the fullest proof that the king at least was in no danger of starvation.

But to the charges of his letter in their order.—He states that the country is becoming a desolation from the influence of the Missionaries—that thousands of acres of land that before (their efforts) produced the finest crops, are now sandy plains. In the year 1804, sixteen years before the arrival of the Missionaries at the Sandwich Islands, Mr. Shaler, a gentleman of respectability and information, at present American Consul at Algiers, was at that group in the Pacifick. His journal was published, and a copy of it was politely put into my hands by Dr. Mease, of Philadelphia, shortly after I saw this account of Capt. Beechey. Mr. Shaler notices the same desolate plains as bearing marks of former high cultivation, which caused the commander of the Blossom so much alarm; but he attributes their appearance to a much more rational cause—the despotism of Tamehameha. He remarks, "it is well understood that no chief of the least consequence can reside any where but near the person of the monarch; and as he migrates through his dominions, he draws after him a train more destructive than locusts. Every thing is abandoned to follow the sovereign; and the country, deserted by all who have an interest in its cultivation, and in the improvement of the lands, becomes of course neglected. I have observed many fine tracts of land lying thus neglected, even in the fertile plains of Lahaina:—the ruined enclosures and broken dykes, around them, were certain indications that they were not always in that state."

I well recollect on landing at Oahu, in 1823, to have had the uncultivated plain, to which Captain Beechey probably alludes, pointed out to me by one of the older of the

foreign residents, as an evidence of the rapid deterioration of the country since the accession of the young king Riho Riho. While Tamehameha lived, he said, that extensive tract was covered with potatoes and melons, sugar-cane and bananas; but since his death every thing was going to ruin. The mission at that time had scarce become firmly established. Little change had then been effected on the habits and pursuits of the people; and it was too early to bring a calumny against them through this channel. But now, when thousands of the natives have become interested in learning to read and write, and have been prevailed on to devote the hours of every day, which they once spent in games and dances, to their schools, it is very easy and very convenient for the opposers of our instructions to say to a visiter, from whom the engagedness of the islanders in the objects of the mission cannot be concealed, "It is true the schools and churches flourish, but look at the desolation of that plain—it is all in consequence of the influence of the missionaries—the whole country is going to ruin in the same manner!"

The true cause of the appearances in many parts of the country of a more extensive cultivation and improvement of land formerly than is seen at present, is two-fold. They arise first, and principally, from the rapid depopulation of the islands, from destructive wars and the crime of infanticide, which prevailed to a very great extent; and from the drunkenness and disease introduced by foreigners; and secondly, from a custom among the natives of frequently changing the location of their cultivated grounds —forming a new plantation where there had not been one, and leaving that which they previously occupied to go to waste. This they frequently do from various causes, such as that of securing greater advantage of water in irrigation, &c. &c.

As to the scarcity of provisions mentioned by Capt. Beechey, and the extremity to which the young king in consequence of it was driven for a crust of bread, I have some striking illustrations in a few statistical dates, put into my possession by a gentleman just arrived in this country from a six years' residence at the Islands, and who was at Oahu at the time of Capt. Beechey's visit.—Ships in considerable numbers, first began to frequent the Sandwich Islands for refreshments in the years 1822 and 1823. In 1822 the number touching at Honoruru was 33; and in 1823 it amounted, at the same place, to 57. The mission at that time, had exerted no influence over the people in general; there were then but few religious services to call them from their work, and no school to interfere with the cultivation of their lands—but provisions were scarce, the prices were high, and the ships were not readily supplied with the refreshments they required. In the year 1826, that of Capt. Beechey's visit, the number of vessels that called at Oahu, was 107—some remained a week, some a fortnight, others a month, and others again three moths. They were all abundantly supplied with provisions, such as hogs, goats, fowls, eggs, potatoes, taro, cabbage, onions, pumpkins, cucumbers, bananas, melons, &c. &c. while they remained in port; and each, on an average, carried to sea from 40 to 60 bbls. of potatoes, and other vegetables, besides live stock. The market was always full, and the demand so profusely supplied, that potatoes and taro, instead of being $3 per bbl. as was the case in preceding years, sold in the publick market for $2 and $1 50, and could be procured at private sale for $1—the rate of all other articles was proportionably lower than formerly.

As to the story about the young king and American Consul, every person in the least acquainted with the despotick power of the government, knows that the whole nation would die with famine before the king's tribute would fail; and proof is not wanting that there never was a time, in the reign of the present king, when he could not in a day have raised provisions for a thousand men.

My next, sir, will complete the series of letters which I promised.

Yours, &c.

C. S. STEWART,
*Late of Sandwich Island Mission.*

—

*Boston, July* 18, 1827.

My Dear Sir—I think it unnecessary to pursue a refutation of the remarks on the Sandwich Islands, extracted from the letters of Capt. Beechey, to a more tedious length. They are all equally open to exposure: the apprehension of civil war and bloodshed, which he expresses, was as groundless as his fears of a famine. And the gratuitous charge founded on it, by the Reviewer, "that the American teachers apply and expound *the text of scripture* which says, *that in the kingdom of heaven none is before or after another,—none greater nor less than another*, so as exactly to tell the poor creatures, that 'all men are equal;' and thus to have produced a visible insubordination to the chiefs," is as ridiculous as his pretended text of scripture is untrue.

With these extracts from Capt. Beechey's letters, the animadversion of the writer ceases; and shortly after, the article is brought to a close in true philosophic style, by a speculation on the origin of the islanders. The author's decided opinion is, that it is oriental. In Pele, the goddess of volcanoes, he clearly recognises the Pel, Bel, or Baal, of the eastern world: and in all the customs, habits, games, &c. of the people, traces the Asiatic character. As a finishing proof of the correctness of his opinion, he adds the following sentence: "Their dispersion over the Pacifick is easily accounted for, by the constant easterly winds, which at various times and in various directions, may have blown fishing canoes from the Asiatick islands to those scattered over the Pacifick, and from one of these islands to another,—which last accident, indeed, is constantly happening at the present day."

Unfortunately for this theory, the argument here adduced, instead of being the strongest in its favour, is the most conclusive of all others against its truth. The constant easterly winds of the Pacifick, between the parallels of latitude including most of the clusters of islands, instead of facilitating the dispersion of an Asiatick race over the face of that ocean, would present the most formidable of existing impediments to such migration. The canoes of the South Sea islanders are peculiarly unfit for sailing against the wind: and with these rude boats only for navigation, it seems impossible that the inhabitants of the Marquesas, Society, and Sandwich Islands, should have struggled against a regular eastern wind to their present abodes.

Had the argument been adduced to prove the islanders to be of Mexican or Peruvian origin, it would have been good; but as it stands, it is only an additional evidence of the error of the article from the beginning to the end.

It was doubtless thought by the author a most happy circumstance, that just as the Review was about to appear, a letter should arrive from the islands confirming the allegations against the American missionaries. This letter is introduced in a note, at the close of the number, and is so important a document, that I will place before you the whole of it, as published by the editors, together with their introductory paragraph.

"Since the preceding pages have been struck off, we have been favoured with the following literal copy of a letter of Boki, (which we pledge ourselves to be genuine,) confirming what we have stated with regard to the conduct of the American missionaries at the Sandwich Islands.

'*Islands of Woahoo, Jan.* 24, 1826.

'Sir,—I take this opportunity to send you thes fu lines, hopping the will find you in good health, as bles god the leve me at present. I am sorrey to inform You that Mr. Pitt (Karaimakoo) has gon thro four opperashons since you sailed from here, but thank god he is now much better, and we ar in hops of his recovery, and I am verey sorey to tell you that Mr. Bingham the head of the Misheneres is trieng every thing in his pour to have the Law of this country in his own hands. all of us ar verry happy to have sum pepel to instruct us in what is rite and good but he wants us to be entirely under his laws which will not do with the natives. I have don all in my pour to prevent it and I have done it as yet. Ther is Cahomano wishes the Misheneres to have the whol atority but I sholl prevent it as long as I cane, for if the have their will be nothing done in thes Islands not even cultivation, for their own use. I wish the peppel to reid and to rite and likewise to worke, but the Misheneres have got them night and day old and young so that ther is verrey little don her at present. The pepel in general ar verrey much discetisfied at the Misheneres thinking they will have the laws in their own hands. Captain Charlton has not arrived from Otiety which makes me think sumthing has happened to him. Mr. Bingham has gone so far as to tell thes natives that neither king George nor Lord Byron has any regard for God, or any of the English cheefs, that they are all bad pepel but themselves, and there is no redemsion for any of the heads of the English or American nations God send you good health and a long life.

'Mrs. Boki sends her kind love to Lord Biron and Mr. Camrone and the Hon. Mr. Hill.

(Signed) NA-BOKI.'"

I have called this letter an important document, and I believe that you, sir, upon examining it, in connexion with one or two facts in my possession, will be of the same opinion. The editor pledges himself that it is genuine—if it is meant by that term, that the original letter is the composition and writing of Boki, I do not hesitate, on my part, to pledge myself that it is *not genuine;* and being thus at issue, I will present the evidence on which I stake the case.

The first proof I would offer, is in the spelling of the proper names—Woahoo, Karaimaka, Cahomano, and Otiety. All these words are in constant and familiar use—they are words of the native language, which Boki has had occasion to spell a thousand times since he has learned to write; and yet, not one of them is here spelled correctly; nor are the mistakes committed, in any instance, those into which a native would fall. Every letter in their language has one sound only, and every letter is sounded. Consequently their errors in spelling are all in the omission, and not in the substitution of letters. These words, however, are spelled according to the orthography in use among foreigners. Boki would have written them thus—Oahu, Karaimaku, Kaahumanu, and Tahiti.

In the second place, the general spelling is such as no native, writing in English, would have adopted. The peculiarity of the native orthography is not betrayed in a single instance—which, in the midst of so much bad spelling, is truly singular. One great difficulty in such a case would have been, in stringing consonants together without the intervention of a vowel: in his own language every consonant is invariably followed by a vowel: but in this let-

ter, in many instances, vowels are omitted where they ought to have been introduced, and a row of consonants put together, which no native could pronounce; for instance, in the word "*sumthing*."

The third proof I would present, is the general style, and idiom of the letter. In these respects it is exactly such a letter as an illiterate Englishman or American would write, and commences with a sentence which stands at the beginning of almost every vulgar letter in the English tongue. Had the letter been of Boki's own composition, this would not have been the fact. A national idiom would have been manifested at least occasionally. But from the beginning to the end there is not a thought, nor phrase, indicative of the Sandwich Islander. That you may judge of the force of this argument, I will give a translation of a letter to Mr. Bingham, written by Karaimoku, brother of Boki, and Regent of the islands, on hearing of the opposition of foreigners to the missionaries, and their accusations against them.

"Love to you Mr. Bingham—*

But it is not necessary, Sir, to have recourse to the internal evidences of the production to prove that Boki never wrote it. The point is at once settled by the fact, that Boki could not at the time the letter is dated, either speak, write or understand English, nor can he at the present time. In all his intercourse with English and American visiters, he is obliged to resort to an interpreter, and even so recently as last December, was incapable of detecting the misinterpretation of a single sentence in English, spoken before him, in an interview with Capt. Jones, of the U. S. ship Peacock, and wrongly interpreted by design. The letter cannot be genuine, for without a miracle, equal to the gift of tongues, he could not have written it.

If he did not write it—it is a forgery. If it is not the production of a native, and it is impossible that it ever could have been, then it is the attempt of a foreigner, ignorant of the genius and idiom of the language of the islanders, to write as he might suppose a native, imperfectly acquainted with the English language, would write. The manifest and only disguise of the whole piece is bad spelling:—no man capable of writing at all, or who was ever taught to spell, could have fallen into the orthography exhibited. If it is an attempt at bad spelling, it is an attempt to deceive; and, if an attempt to deceive, it is a base forgery.

It is possible, however, that Boki may have been induced to sign a letter which he could neither read nor understand; and the original signature may be his own. There is every reason to believe, that Boki was entirely friendly to the mission, at the time when the letter purports to have been written. We know, however, that ten months afterwards, through the unceasing and determined misrepresentations and perversion of foreigners, who from the situations they hold at the islands would naturally have influence with the chiefs, he did openly and directly, to the missionaries themselves, express a dissatisfaction with their preaching, because they in their public instructions discountenanced gambling and drunkenness; he having been persuaded to believe these vices honourable in men of rank. There are circumstances which make it highly probable, that the letter pretended to be written by him, was fabricated at this period, but ante-dated for reasons connected with the greater probable success of the imposition. At all events, the letter did not leave the islands till about that period, for it was sent by a vessel of

* We omit this letter, as we find it the same which we gave in our June number, and to which our readers can easily turn.—EDITOR.

the British Consul, which then sailed for Valparaiso, and was there put on board the Cambridge 74, to be carried to England.

The manifestation of Boki's displeasure referred to, was followed in the course of a few weeks by a publick written acknowledgment to the missionaries, of the rectitude of all their proceedings; and by an expression of regret for the part he had in that instance taken.

If Boki should prove unfriendly to the mission, it will only be through the pernicious efforts of foreigners opposed to the moral influence of Christianity. And he was at the last intelligence, the only one among the high chiefs, whose friendship was doubtful.

These, sir, are the only strictures I would offer, on the article in the London Quarterly Review.

Yours, &c. &c. C. S. Stewart,
*Late of Sandwich Mission.*

Perhaps we ought to close our review of the British Quarterlywith these letters of Mr. Stewart. We are inclined however to make a few additional remarks, which shall be given in our next number.

[We again find our space so occupied, that we must omit "Short Notices of Recent Publications," for the present month. It is our purpose to make up our past deficiencies in this article, in our next number.]

## Literary and Philosophical Intelligence, etc.

The collection of Æthiopick, Arabick, and other oriental manuscripts obtained by the traveller, Bruce, in Egypt and Abyssinia, was lately put up to auction in London; but there being no advance upon the reserve of 5000*l.*, at which it was put up, it was bought in for the proprietor. It consists of nearly one hundred volumes. Among the biblical manuscripts is an Ethiopick version of the Old Testament, in five volumes, made from manuscripts used by the Greek Church at Alexandria, at a remote but unknown period. It includes the Book of Enoch, which was first brought into Europe by Mr. Bruce. There are also in this collection, two copies of the four Gospels in Æthiopick, the Epistles and Acts of the Apostles on vellum; and the Song of Solomon, in all the principal languages of the Abyssinian empire, with a vocabulary in each dialect. This MS. is considered a valuable accession to philological literature. Among the historical MSS. is the celebrated Chronicle of Axûm, on vellum. It professes to have been compiled from materials or records found by Damâtious, Bishop of Rome, in the church of St. Sophia, and read at the first council of Nice to the 318 fathers assembled there. There is also a very ancient Coptick MS. on papyrus, said to have been found in the ruins near Thebes, in the former residence of some Egyptian monks.

In a cavern lately discovered in the Mendip Hills (Eng.) in Somersetshire, in a bold mural front of limestone, have been found a quantity of bones, which are stated, by Professor Buckland, to have belonged to the elephant, rhinoceros, ox, horse, bear, hog, hyæna, fox, pole-cat, water-rat, mouse, and birds. Nearly all the bones of the larger species were gnawed and splintered, and evidently of ancient fracture. The cavern is conjectured to have been a hyæna's den, similar to Kirkdale and Kent's hole. The bones of the extinct species of hyæna are very abundant. —In a wet loam, there was an innumerable quantity of birds' bones only. These professor Buckland supposes to have been introduced by foxes.

Dr. Barry, an English physician, settled at Paris, has advanced that absorption depends upon atmospherick pressure; and that by removing this pressure—for example, with a cupping glass—poisons applied to wounded parts, such as the bite of a snake or rabid animal, will not be introduced into the system. He also maintains, that even after a part of the poison has been absorbed, and has begun to produce its effects upon the system, the application of a cupping-glass will arrest its further influence. His inquiries are favourably spoken of by the French faculty of medicine.

A correspondent in an Indian newspaper makes the following observations on the atmosphere of the Neelgherr Mountains. "The great extent to which the sound of the voice is conveyed may be mentioned in proof of the extreme rarity of this atmosphere. I have heard the natives carry on conversations from one hill to another, and that apparently without any extraordinary effort. When lis-

tening to them I have often been reminded of those passages of Holy Writ, where it is recorded that Jotham addressed the ungrateful men of Shechem from Mount Gerizim (Judges ix. 7—20); that David cried "from the top of an hill afar off" to Abner and to the people that lay about their master Saul (1 Sam. xxvi. 13); and that Abner addressed Joab from "the top of an hill." (2 Sam. ii. 25, &c.) In the dense atmosphere of England, and even in the purer air of the plains of India, it is not easy to imagine how a discourse could have been carried on at so great a distance, and from such an eminence; but on the Neelgherries the portions of sacred history, to which I have referred, receive a striking illustration. It is worthy of remark also, in proof of the rarity of the atmosphere, that the heavenly bodies appear with much greater brilliancy than when viewed from the plain. The planet Venus gives as much light as the moon in her quarters."

A stop has happily been put to the perpetuity of slavery at St. Helena, by the noble resolutions which the proprietors of slaves there adopted in the year 1818; by which children born subsequently to that period were declared free.

Just published in Philadelphia, in a neat octavo, the third volume of Dugald Stewart's *Elements of the Philosophy of the Human Mind*, which that celebrated philosopher and writer issued, a few months ago, at Edinburgh. The accomplished and venerable author promises to print, in the course of the next winter, his Inquiries into the Active and Moral Powers of Man, a work upon which he has been long employed, at intervals.

A work, entitled the *National Preacher*, in monthly numbers, was commenced in New York more than a year since, intended as a repository for the discourses of the orthodox divines of the United States. Within a short time, a similar publication, entitled the *Liberal Preacher*, has been issued in New Hampshire, supplied from the manuscripts of the heterodox clergy. And now, Mr. William Collier, of Boston, proposes to issue a work under the title of the *Baptist Preacher*, to contain the flower and choice of the discourses delivered by living Baptist ministers in this country.

*Calamine.*—Large quantities of calamine or the ore of zinc have lately been discovered by Messrs. Frost and Le Sueur, at the lead mines in Missouri. This is an article of great importance and value, being one of the ingredients in the composition of brass, and it also furnishes the article called spelter, used in soldering tin, and other metals. The miners in Missouri were ignorant of its nature and uses, and threw it aside under the name of dry bone.

## Religious Intelligence.

### A BIBLE IN EVERY FAMILY.

The Bible Societies of New Jersey are organizing measures, to furnish every family in that state with a copy of the Holy Scriptures, *within a year*. This noble enterprise had its origin in the Nassau Hall Bible Society—The measure has already been demonstrated to be practicable, and we doubt not will be carried into complete effect. Similar measures are beginning to be adopted in other places. We hope they will be entered into with spirit, in every part of the American Union. In every part (we make no exception) there are many families yet destitute of a Bible. It is high time they were supplied; we are able to supply them—the duty is imperative on us, and to those who receive the supply, the favour conferred is *unspeakable*—connected, it may be, with an *eternal* benefit. But this is not all—The *example* may be of incalculably beneficial influence throughout Christendom. Nor is this the whole. When our own country is supplied, we may turn the full tide of our benevolence—apply nearly all our funds—to the supply of the destitute in other regions—particularly in the southern part of our country, where there are millions who never saw a Bible, and who are now ready to receive it.

### REPORT OF THE BOARD OF MISSIONS TO THE GENERAL ASSEMBLY OF 1827.

By inspecting the appendix to the printed Minutes of the General Assembly, for 1826, it will be seen, that at the time of their publication, the Board of Missions had made *thirty-nine* missionary appointments. These appointments were spread

over places in twelve different States and in one Territory. Subsequently to that time, *twelve* other appointments were made.

Reports have been received from the following missionaries.

*The Rev. Silas Pratt* fulfilled his mission of two months within the bounds of the Presbytery of Ontario, in aid of the Geneseo First Church. "Whilst engaged in the service of the Board, I have," he remarks, "baptized fifteen infants. Eight persons have become hopeful subjects of divine grace, and are as yet the exemplary followers of Jesus Christ. I have formed an extensive acquaintance with the people, their situation and wants, explored the town of Conesus, which is so much a waste place, that I was informed a Presbyterian minister has never spent a Sabbath there. I have often been called to the bedside of the sick and the dying; where I have endeavoured to instruct the alarmed and ignorant; and to comfort the enlightened and faithful. Within my range, there has been an unusual number of families in the deepest affliction."

Of an old lady, between sixty and seventy years of age, who was sick, he says "I preached Christ to her. She was enlightened, she gave evidence of faith in the promise, and dependance upon the righteousness of Christ for her justification. The effect was *peace*, joy, gratitude to God, and gratitude to me her teacher.

"Geneseo First Church, is now gaining strength; it is now, I understand, making exertions with success, to employ a Missionary one half his time."

*The Rev. Isaac Clinton* laboured two months within the bounds of the presbytery of St. Lawrence. He organized a church, and ordained three elders in another; admitted two persons to the Lord's supper, and baptized four children. Speaking of his labours in the church at Watson, he says, "The meetings were well attended, solemn and interesting. Many were deeply affected." "One of the Elders of the church at Watson came to me, and requested the favour of my coming among them again. As I had before given them encouragement, and especially as a number of persons in that settlement were under strong conviction and deep concern for salvation, I immediately set out the third time, and had a precious season there."

*The Rev. Matthew Harrison*, who was commissioned to labour three months in the Societies in Courtland and Broome counties, in the state of New York, to which he ministered the preceding year, made such arrangements with the two societies in Scott and Harrison, that he served them six months instead of three. Besides visiting all the families in these societies, and attending the sick and the dying, he administered the Lord's supper eight times, baptized three adults and six infants, and received into the communion five on profession of their faith and one on certificate. Thus, says he, have the people been kept together and sustained by your fostering hand under the blessing of God.

*The Rev. Asa Messer* has reported the fulfilment of his mission of two months in Essex county, New York. He preached thirty sermons, attended one church meeting and several conferences, visited 150 families, and distributed about 700 pages of tracts.

*The Rev. Charles Webster* has fulfilled his mission of three months on missionary ground, in the vicinity of the congregation of Hempstead, Long Island. "It is a little more," he says, "than a year that the great Head of the church sent the Rev. Mr. Nettleton to Jamaica, and succeeded his efforts with his richest mercy in awakening and converting many who were before 'in the gall of bitterness and in the bonds of iniquity.' During this period, my hopes were excited frequently, and as frequently disappointed, for there was scarcely a single instance of inquiring, and I believe not one of conversion for many months. But while we were humbled, God was preparing to glorify himself in the salvation of some of these people, and about the last of November, we began to perceive that the Holy Spirit was moving on the hearts of many, and in a short time fifteen or twenty were awakened to the all important concerns of their souls; inquiring meetings were appointed, and at our communion in January, six were received on confession of their faith in Christ. The attention continued, and at our second communion in April, eleven more were received, who gave and continue to give the most satisfactory evidence, that they have been 'renewed in the temper and disposition of their minds.' Many more continue anxious, some of whom entertain the hope that 'Christ is formed within them.' Owing to the sparse nature of the congregation and the distance many reside from the church, I was not able to labour with that advantage to the converts that I could have wished, nor with so much ease or comfort to myself. Had these instances occurred all in one particular and compact neighbourhood, it would have appeared more like a revival of religion than it does when spread over so large a field. But though we have not spoken of this work as a general revival, yet we have learned not to despise the day of small things, but to rejoice and bless God for what he hath done, and to pray that

he will not take away his Holy Spirit from us, but continue his sacred influence and awaken sinners all around to come and fill the place of his sanctuary as inquirers after Zion, with their faces thitherward, weeping as they go.

"In closing this report I would mention that Bible and catechetical instruction is regularly administered to the youth. Meetings for prayer are held weekly in several parts of the congregation and its vicinity. The Bible and Tract associations are continued with increasing interest and usefulness. I have fulfilled the appointment of three months' missionary service. Beside preaching in the church and village regularly, I have delivered sixty-seven discourses in the field, particularly known as missionary ground; and would be willing, should the Board think best, to have the appointment renewed for the same length of time."

*Mr. Joseph M. Ogden* spent five months in missionary labour alternately at Kingston and Conyngham town, Luzerne county, Pennsylvania. In that time he preached 64 times, and paid particular attention to Sabbath schools and Bible classes and prayer meetings.

He represents religion in Westmoreland, a place which he visited three times, as being in a comparatively flourishing state. "The almost universal cry," he says, "was, Why do not the Missionary Society send us a missionary? They surely must be unacquainted with our perishing state."

Of Conyngham town he says, "During the whole of my stay here, meetings have increased in numbers and in interest. The way seems now to be opened for the formation of a Presbyterian church. A great anxiety is manifested to have preaching. Tell the society not to forget us, is the almost universal cry. In all my travels I have not found a more flourishing field of labour. Every thing is to be done. The first elements of Christianity are to be taught. The character and habits of the people are to be formed.

*The Rev. Burr Baldwin* has reported the fulfilment of his mission. He laboured chiefly in Towanda and Wysox in Susquehanna county. His audiences were generally attentive and solemn. In regard to Towanda, he states, that the remark was frequently made to him by different individuals that the moral aspect of things was considerably changed since the commencement of his mission. One person, he says, has in this place indulged a hope, and two or three others have been under deep conviction, and a more than usual seriousness has been apparent among numbers.

In Wysox the state of things in the church has greatly changed for the better. There has been four hopeful conversions, doubting Christians have been established, and numbers become the subjects of religious impressions: but what the result will be, time must determine. He preached sixty times and attended fourteen prayer meetings, and made many family visits.

*The Rev. John Rhoads* reports the fulfilment of his mission of two months in Luzerne county, Pennsylvania. He preached twenty times.

*The Rev. Moses Hunter* laboured two months at the Painted Post and in the adjacent country. Besides preaching thirty-five times, he organized two Sabbath schools and two Bible classes, assisted at the organization of one church, and baptized four households.

The Painted Post is in the midst of a region of country containing a population sufficient to employ four ministers, and wealth enough to support them.

*Mr. John Stockton* in his mission of two months along the line in the western part of New York and Pennsylvania, organized one *Sabbath school*, held four conference meetings, distributed between one and two thousand pages of tracts, and preached forty-nine sermons. Speaking of a service at Springfield, he says, "This was the most interesting assembly I have met with upon my tour. The Lord, I trust, was in the midst of us, melting the hard hearts of some and constraining them to come to Christ, inflaming the hearts of his children with love, and giving us unusual freedom in his service."

*The Rev. Alexander Campbell* has reported the fulfilment of his mission of three months, at Dover, Smyrna and Milford, on the Peninsula. His prospects of success in attempting to resuscitate those ancient, but almost dilapidated churches, is cheering not only to his own heart, but to many who have mourned over the desolations of Zion.

*Mr. Samuel M'Farren*, who was appointed to itinerate three months in Bedford and Somerset counties, Pennsylvania, laboured there but one month, and in that term he preached twenty-five times.

*The Rev. Amos Chase* performed his mission of two months in Warren county, Pennsylvania. He was instrumental in organizing a church of seventeen members on the field of his labours; and says that he was permitted to witness excitements of a serious and deep-felt character in different sections of the country in which he laboured. Mr. Chase was last year installed pastor of Oil Creek church, to serve half his time, and he has accepted a unanimous call from Centerville church, which he or-

ganized, on condition of some aid from this Board.

*The Rev. Garry Bishop*, in fulfilling his mission of four months in Centre and Clearfield counties, Pennsylvania, delivered fifty-seven discourses, and visited one hundred families. He found the missionary ground very interesting. The meetings almost uniformly were thronged; people were very anxious to hear, and often very much affected by the word. The mission of Mr. Bishop has resulted in his settlement as a stated pastor on the field of his labour.

*Mr. James F. Irvine*, after performing a mission of three months in Clearfield county, Pennsylvania, was commissioned again for one month to labour among *three* societies he had collected. In his last mission he collected a *fourth*; and it is expected that they will be organized into regular congregations.

*The Rev. Pierce Chamberlain* has fulfilled his term of three months' missionary service. He itinerated in Erie and Crawford counties, the western section of Erie Presbytery. He states that the country is overrun with errors on the fundamental doctrines of religion, and that the population is rapidly increasing. The people are generally poor and seem desirous of hearing the gospel. There are several very weak congregations; yet some are able to support ministers in the way usual in that quarter. Four ministers are needed. Speaking of the monthly concert prayer meeting, held in one of Mr. Condit's houses for worship, at which he was present, Mr. C. says—"The evening meeting was particularly solemn. A number, especially the young, appeared to feel the importance of things eternal." He preached fifty-six times, visited seventy families, and distributed a number of tracts.

*The Rev. Alvin Coe* fulfilled a mission of three months in the Michigan Territory.

*Mr. Hugh Caldwell*, who was appointed a missionary in Orange, Spotsylvania, Culpepper, Madison and Louisa, Virginia, for three months, to ascertain whether churches could be formed in that region, says in his report, "I still think this is one of the most important missionary fields in Virginia. The people are exceedingly kind and hospitable; turn out well to hear the preaching."

*The Rev. Jonathan Winchester*, in fulfilling his mission of five months in the counties of Cuyahoga and Geauga, Ohio, preached eighty-three sermons, made one hundred and thirty-one family visits, attended five church and prayer meetings, visited three schools, received four persons into the church, two on certificates and two on profession of their faith, baptized two infants, and administered the Lord's Supper three times.

*Mr. Benjamin Graves*, who was appointed to labour for three months in vacant and feeble congregations, in the Presbyteries of Cincinnati and Miami, spent but two months in missionary service. In that time he delivered forty-eight discourses. Speaking of Reading congregation in the Presbytery of Cincinnati, he observes,

"This is a small but interesting congregation, and there appears reason to hope, that the Spirit of the Lord is about to commence a work among them.

"March 12. I visited from house to house, accompanied by the Elders, and had the pleasure to find many weeping on account of their sins, and anxiously inquiring the way to God. Preached in the evening to a large and very feeling congregation.

"13th. Preached at 1 o'clock, P. M. and again in the evening, to large and weeping assemblies. The Lord indeed appears to be at work with this people.

"14th. Spent the day, accompanied by the elders, in family visitation, and found many weeping on account of their sins, and inquiring what shall we do to be saved. Preached in the evening to a weeping assembly. Continued my visitation among the congregation.

"15th. Preached at night to a large and weeping audience, where the tears of conviction, and we hope of repentance, might be seen in every part of the congregation. The Lord is evidently with this people. This society has done and is doing considerable for the missionary cause."

Again, in another part of his journal he remarks, in relation to the same congregation:

"Spent part of the day (March 24th, 1827) in visitation. Attended a prayer meeting in the evening. The work of the Lord appears still to be going on among this people.

"25th. Sabbath, preached at 12 o'clock, and again in the evening, to very large, attentive and weeping assemblies.

"26th. Spent the day with one of the Elders, in visiting from house to house. This appears the most profitable way in which Missionary labour can be spent in vacant and feeble congregations in this Western country, and best calculated to build up the waste places of Zion.

"27th. Spent the day, accompanied by the Elders, in visiting the families of the congregation; found many weeping on account of their sins, and anxiously inquiring what shall we do to be saved.

"28th. Sick, unable to do but little. Spent the day in visiting from house to house.

"29th. Preached at night to a large, attentive, and weeping assembly.

"30th. Travelled ten miles to Cincinnati. Preached in the evening to a large and attentive audience."

*Mr. James R. Boyd,* who was appointed to labour three months in the bounds of the Presbytery of Richland, and particularly in Newman's Creek Society, has been spending his time on the Sabbath in three stated places of worship. As the Newman's Creek congregation will pay him for one-half of his services, he will spend six months in missionary labour; and consequently the time assigned by this Board will not expire till the termination of six months. When he sent his report he had laboured four months. In each of the places referred to "a respectable Bible class has been organized, consisting of from thirty to forty-five members. The text book used is the Scriptures themselves. This exercise follows the other services on Sabbath mornings. Its beneficial effects in awakening an interest in the sacred volume of divine truth, are very apparent. These classes embrace the old as well as the young. Besides these, I have formed in Newman's Creek Society, four catechetical classes of children and youth, who have been very highly blessed. It is usual for me in these, to explain the questions recited—to read some interesting tract, and make appropriate addresses. One of these classes consists of about forty members; among whom for the last two months, there has been manifested an increasing seriousness. Many of them are now in an awakened state of mind, and at least half a dozen hopeful converts. Every meeting grows in interest. Last week I appointed a meeting for those who are in an *anxious* state of mind. It would be pleasing to enter into some detail, but I have not room. In each congregation there is a visible increase of attention to the means of grace, and many under serious impressions. The bounds within which most of my appointments are made, include a tract of about twenty-five miles in length and seven in breadth; so that much of my time is necessarily spent in riding. With regard to 'visiting from house to house,' I have visited a great number, and have made it a point to engage in practical conversation at the houses where I have made appointments to preach. With regard moreover to the Newman's Creek Society, nearly all the children and youth have assembled in the classes above referred to, and have been pointedly addressed in a manner suited to their capacity and circumstances. The extent of the field to be occupied has prevented me from attending further to this important object. With regard to social meetings, three have been put in operation, one of which I have frequently attended. The others are conducted on the Sabbath, when I have been elsewhere engaged. It seems scarcely necessary to enter into detail, with regard to particular days on which I have preached, attended classes, visited, &c. I shall therefore merely give the amount, since the commencement of my labours here (December 1) to the present date (April 3). I have preached fifty times, attended to twelve Bible recitations, and twenty catechetical classes on week days. The audiences to which I have preached vary in number, from 60 to 130—places of worship are, private log cabins, generally well filled, sometimes overflowing.

"With regard to the general, visible effects of my labours, they are of a flattering nature. The Spirit of God appears to be working on the hearts of many. Some remarkable cases of hopeful conversion have recently came to my knowledge. Numbers have conversed with me on the great question, and the prospect is now very promising of many being gathered into the church of such as shall be saved. The state of religion among God's professed people was at a low ebb three months since, but appears to be manifestly improving. A great anxiety is expressed by the societies in which I have been labouring, for a settlement among them. Whether I shall comply or not with their desire, it is to me at present a matter of great perplexity to determine."

*Mr. Adrian Ater* spent two months of his mission in the western vacancies of the Presbytery of Miami, and preached fifty-four times.

*The Rev. Stephen Frontis* performed a mission of one month in preaching to the people of Queen Ann and Caroline counties, in Maryland.

*The Rev. James M'Master* fulfilled his mission of six months, to which he was appointed in 1825.

*Rev. Samuel B. Lowry* spent seventy-one days of his mission in labouring in a line of appointments, in Delaware and Rush counties, Indiana. He preached sixty-one sermons. Several congregations he believes may be formed in the region visited by him. Eight different stations were selected by him, and among them were two regularly organized churches. He baptized four adults and nine infants, administered the Lord's Supper once, and received six persons into the communion of the church.

*The Rev. Joseph Stevenson* was instructed to preach regularly at different stations, in Shelby and Logan counties, Ohio: in the course of his mission he preached one hundred times.

*The Rev. Jonathan Leslie*, has reported the fulfilment of his mission of two months, in Stark and Tuscarawas counties, Ohio. He preached forty-eight times.

*The Rev. William Page*, according to appointment laboured three months in Washington county, particularly at Ann Arbour, Michigan Territory. His mission has resulted in his settlement in that region for a year. A church has been recently organized at Mount Arbour. The population of that territory is rapidly increasing; and we learn from several sources that Mr. Page is generally acceptable to the inhabitants.

*The Rev. Isaac A. Ogden*, in the course of a mission of four months, in Union, Franklin, and Fayette counties, Indiana, preached seventy-three times, attended four meetings of church sessions, ordained three elders, administered the Lord's Supper four times in four different churches, received four persons into the communion of churches, and baptized two children.

*Mr. James H. Stuart*, performed a mission of five months, chiefly in Indiana. He preached one hundred and thirty-four times, and formed five Sabbath Schools, and visited families. He was entreated by the people in several places to remain among them. He has since been ordained by the Presbytery of Philadelphia, and gone with a view to settle in the west. He was particularly invited by the church at Urbana, Ohio.

*Mr. Joseph C. Harrison*, in his mission of three months, made Lexington, Kentucky, the centre of his labours, and visited neighbouring destitute places. The result of his mission is an invitation from one of the churches visited by him to labour among them, and his acceptance of the invitation. Speaking of a school, he remarks, "In particular, I cannot omit to mention, that an overwhelming effect attended upon one exhortation," (a ministerial brother was with him,) "at a little school near the cliffs of Kentucky river. We found the children at their sports at the hour of twelve; and they had the appearance of those who had never heard the sound of the gospel, nor did their remarks belie their looks: but when we told them of sin, of righteousness, of a judgment, and of a Saviour, they became attentive—grew more and more so—by and by were solemn—and anon were convulsed, and bathed in tears."

*The Rev. Deway Whitney* performed a mission of two months, among a few vacancies of the Ebenezer Presbytery; and in that time preached forty-five sermons, administered the Lord's Supper four times, admitted six persons to the communion on a profession of their faith, baptized two adults, and one infant, and made many family visits. In one or two places he had flattering appearances of success in his Master's work.

*Mr. Zebulon Butler*, who was sent to Vicksburg, Mississippi, for six months, at the expense of the people, informs the Board that he was cordially received; and that the majority of the people are regular attendants on the worship of God; particularly the lawyers, physicians, and merchants. He preached in this town and in Warrenton, a town on the Mississippi, below Vicksburg, alternately, on the Sabbath, and in the latter place, on every Thursday evening. A most interesting Sabbath School, he says has been instituted, which has about thirty-five pupils, who regularly attend on its instructions. A pleasant prayer meeting, too, has been established. Mr. Butler has engaged to remain with the people one year; and they have subscribed for his support.

*The Rev. John S. Ball*, in performing his mission of three months on both sides of the Missouri river, from its junction with the Mississippi, confined his labours chiefly to four destitute churches. He preached fifty-six sermons, besides attending some other religious meetings, baptized four children, and assisted at three sacramental occasions.

"There is a great coldness and deadness," he observes, "in religion generally, south of the Missouri river, where I have been. The holy Sabbath is much profaned; and many professors of religion, in some of the churches, are scandalous in their lives, and truly enemies to the cross of Christ. Some neighbourhoods seem anxious to have better preaching than they have in general."

*Mr. John Dorrance*, who was appointed to labour as a missionary *six* months in Mississippi under the direction of the Mississippi Missionary Society, has reported the fulfilment of five months of his commission. At the expiration of that term he passed from under the authority of this Board, by accepting an invitation for one year from the people in the Parish of East Baton Rouge, to whom he was directed to preach by the Mississippi Missionary Society.

"At Baton Rouge I preached," says he, "on every alternate Sabbath, and instituted a weekly lecture on Thursday evening.

"At first but few attended; the number of hearers has, however, gradually increased, and now the greater part of the American population are pretty regularly found at publick worship. Some few appear affected by the truths of the gospel, and one or two have expressed a determination to be on the Lord's side. This has been, and still is, a place of great immorality. A great majority of the popu-

lation are French and Spanish Catholics, many of them despising the superstitions of their own communion, and indifferent or unbelieving, in reference to any other. These, and even the bigoted Romanists, pay little deference to the sanctity of the Sabbath, and their example has been too faithfully followed by their nominally Protestant neighbours. Vice of almost every species is openly and extensively prevalent. In short, it is what a town containing twelve hundred inhabitants collected from every state of the Union and different parts of Europe, destitute of piety or the preached gospel, might be expected to become.

"Infidelity is common. Yet these people, knowing the temporal benefit of Christianity, have desired me to remain with them, and have, according to their circumstances, contributed quite liberally for my support.

"In complying with this request, I trust the object of my mission will be accomplished in a manner agreeable to the wishes of the Board. Since the first of March, I have considered myself as no longer acting under your directions, or dependant on your funds. Previously to that date I had in the discharge of my duties, travelled two thousand and one hundred miles, preached sixty-four times, visited a number of schools and many families, and frequently lectured to the poor blacks, some of whom appear to have profited by their opportunities. The population of the country is so widely dispersed that preaching at night was impossible; and few would attend, except on Sunday. This will account for the fact that the number of discourses delivered is not so great as might otherwise have been expected. Concerning the destitutions of the south-west, you will learn more from the delegates to the General Assembly than I should be able to communicate. There are but two Presbyterian Clergymen in the State of Louisiana, and ministers of other denominations are few in number. Yet probably a disposition to support the ordinances of the gospel is more common than in the North Western states. A few pious, devoted men, would be joyfully received and supported."

The Presbytery of Oneida report, that liberal collections are made annually in most of the congregations under their care, particularly for the Western Domestic Missionary Society, but that as a Presbytery they have done nothing by way of contribution to the funds of the Board of Missions.

The Presbytery of the District of Columbia report that they are formed into a Missionary Society auxiliary to this Board, and take up annually collections for missionary purposes. This year they remit to the Board $33 38; and by societies in their churches have collected and appropriated about $250, chiefly to support a missionary in the city of Washington and its vicinity.

The Presbytery of Hanover report to the Board of Missions under the care of the General Assembly, that the Auxiliary Missionary Society under *their* care, employed during the last year six missionaries; that these missionaries were all located in feeble churches, and with the assistance afforded by those churches, were enabled, with one exception, to continue during the whole year; that they were blessed with an encouraging degree of success; and that there is good prospect, if only suitable missionaries can be obtained, of building up a number of societies, now too weak to support themselves, and of organizing others, which under the fostering care of the missionary society, may become flourishing churches.

The amount of monies received by the society during the year, is $1048 48.

The amount of distributions is $650 48, and there are due on existing engagements $400 00.

*The Presbytery of Ogdensburg* report that they direct all their efforts in favour of their feeble vacant churches, and have connected themselves with the Western Domestic Missionary Society, and have a prospect of success.

*The Presbytery of New York* have merely reported missionary ground, and request aid.

The Presbytery of Huntingdon act as a missionary society auxiliary to the Pennsylvania Missionary Society.

*The Presbytery of Winchester* sent out a missionary last year for five and a half months. His labours were faithful and apparently successful. They hope to do more this year.

*The Presbytery of Lexington* has three missionaries employed for a year, in establishing some feeble congregations within their own bounds.

*The Synod of the Western Reserve* report that they have formed themselves into a Domestic Missionary Society, and recommend collections to be taken up in all their congregations in aid of the society's funds.

*The Board of Missions of the Synod of Ohio*, report, "that during the past year they have employed, for short periods, sixteen missionaries; to whom they allotted, in all, twenty-nine months' missionary labour; and during the same period have they received reports from missionaries of twenty-six and a half months' missionary services, in behalf of the Board. In performing this service, the missionaries have

visited many destitute settlements and dispensed the word of life to thousands who would otherwise have been without a preached gospel. In many places the labours of the missionaries appear to have been attended with considerable success, and most of the settlements which they visited, manifested a great desire to have the ordinances of the gospel administered to them more frequently; but the Board have to regret their inability to gratify this desire, in such a manner as would at all meet the wishes of these settlements, or the view they have of their necessities: and they believe, that the constant labour of four or five missionaries in addition to all they are able to employ, would not be more than sufficient to give these settlements a sufficient quantity of missionary labour."

By inspecting rule 6th, recorded p. 85 of the Digest, it will be seen, that all the 'Synods and all the Presbyteries are required annually to report on missionary business to this Board;' and that the Assembly stand pledged to inquire every year whether the Synods and Presbyteries perform their duty. This year, only *two* Synods out of 16, and *eight* Presbyteries out of 88, have reported on this subject.

Is it not desirable that the religious publick should see what the Presbyterian church is doing in the interesting cause of missions; but it is impossible for this Board to make a full exhibition of missionary operations within our church, unless the Synods and Presbyteries comply with the Assembly's rule. The Assembly it is hoped will institute an inquiry this year.

On the present occasion, when the General Assembly seem disposed to inspire new life and vigour into the operations of this Board, a retrospective view of the attention paid to missions by the Presbyterian Church, may not be improper. As early as 1766, the Synod of New York and Philadelphia adopted measures for procuring funds for the purpose of sending the gospel to the destitute; and as soon as the General Assembly was constituted in 1789, the cause of missions claimed their particular attention. From year to year they continued to manage this important concern, till finding that, during their short sessions, they could not, without an alteration of their plan, successfully, and to the best advantage, conduct their missions, they, in the year 1802, appointed a *Standing Committee of Missions*, invested with such powers as were deemed necessary. By the aid of that committee, the Assembly were enabled to extend their operations, and carry them on with greater facility and effect. The very next year after the appointment of the Standing Committee, the Rev. Gideon Blackburn was commissioned to establish a mission among the Cherokee nation of Indians. Mr. Blackburn continued in the employ of the Assembly seven years; and during that time, by the instrumentality of schools located among the Cherokees, and by means of preaching, he had produced a very beneficial change among that benighted people. Here the American Board of Commissioners established their first mission; and on the foundation laid by the Assembly, raised their superstructure. Your funds have also assisted the Board of Trust of the Western Missionary Society, in conducting their missions among the Indians.

In 1818, the Assembly constituted the Committee into a BOARD OF MISSIONS, increased their number, and enlarged their powers. The Board, in conformity with instructions, soon devised and published a plan for organizing auxiliary missionary societies within the limits of each Presbytery, and the establishment of missionary associations in each congregation, auxiliary to these societies; a plan that met with the decided approbation of the General Assembly. The same year in which the Board of Missions was constituted, measures were taken by the assembly for the establishment of the United Foreign Missionary Society, which was the last year merged into the American Board of Commissioners for Foreign Missions.

During the last sixteen years, between forty and fifty missionary appointments have been annually made; which, of course, have in that time amounted to considerably more than six hundred.

For many years, the committee of missions could make appointments equal to 5000 dollars annually; and consequently they expended in ten years, nearly 50,000 dollars. But owing to various circumstances the funds of the Assembly have for several years past been so diminished, that the Board of Missions could not calculate on more than 4000 dollars annually; and they in ten years have expended about 45,000 dollars. In the course of twenty years, the General Assembly have applied to missionary purposes, exclusive of what was expended by the United Foreign Missionary Society, nearly 100,000 dollars.

Missionary operations were carried on at first by means of congregational collections, till the year 1800, when measures were adopted for the purpose of forming a *permanent* fund. Since that time the pecuniary means have been derived from the interest of the permanent fund, from congregational collections, and from contributions obtained in the missionary field. Of late years all these streams have dimi-

nished, while the contingent expenses of the Assembly have been increasing; so that the amount on which the Board could calculate has not been more than $4000 annually; and it is with grief we say it will, this year, be still less.

To go beyond our means would be inexpedient, and indeed contrary to a rule of the Assembly; yet the Board have considered it as their duty actively to employ all the funds at their command; so that if at any time money has, at the close of the year, remained unexpended, it has been occasioned by the want of suitable missionaries.

---

*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, (N. J.) during the month of August last, viz.*

| | |
|---|---|
| Of the Rev. Dr. John Codman, of Dorchester, (Mass.) per Messrs. Hurd & Sewall, his seventh annual payment, for the Contingent Fund, - - | $100 00 |
| Of the Rev. Thomas Kennedy, of the Senior Class of 1821-2, in full of his subscription for the Oriental and Biblical Literature Professorship, | 22 00 |
| Total, | $122 00 |

---

# View of Publick Affairs.

## EUROPE.

We have seen no European dates more recent than the 31st of July from London, and the 15th from Paris—The foreign papers state that there was a prospect of an abundant harvest the ensuing season in Russia, Poland, Germany, France, Denmark, and Great Britain—Much injury had been sustained in various parts of the continent by inundations, occasioned by unusual falls of rain.

BRITAIN.—The British parliament was prorogued on the 2d of July by the Lord Chancellor. Before the prorogation, Mr. Canning was able to carry a bill, making a temporary provision for the introduction of foreign grain, subject to a specifick duty; which had had the effect to reduce the price of domestick corn. It is expected that the corn bill, lately thrown out in the house of Lords, will be renewed as soon as the parliament shall again convene. It is stated in the speech by which parliament was prorogued, that there is "a gradual revival of employment in the manufacturing districts." All the arrangements of office in the new ministry and cabinet have been fully settled—Mr. Canning remains Premier. The Marquis of Anglesea is appointed Lord Lieutenant of Ireland, to succeed the Marquis of Wellesley some months hence. The Duke of Wellington had gone to Ireland on a visit to his brother. Mr. Canning had been ill, but was again restored to health. Mr. Huskisson had gone to the continent for the recovery of his health. Eleven professors had been appointed in the London University; two of them—Mr. Long of Virginia and Dr. Pattison of Baltimore, —from the United States. The Bank of England had resolved to discount at the rate of 4 per cent. instead of 5: and stocks and other property had in consequence risen rapidly in value. The ratification of the treaty between Britain and Mexico had arrived, and the vessel which conveyed it brought 1,200,000 dollars in specie—The most important article of intelligence relates to the treaty entered into by the three great powers, Britain, France, and Russia, for terminating the sanguinary conflict between the Turks and Greeks. It purports to have been signed in London by the plenipotentiaries of the high contracting parties, on the 6th of July last. The ratifications were to be exchanged in two months, and sooner if possible. It comes to this —the hostile parties shall be first requested, and then, if necessary, compelled to fight no more—Greece shall pay an annual tribute to Turkey, but shall choose her own rulers, subject to the approval of the Grand Seignior—The tribute to be fixed once for all, and the Greeks to indemnify the Turkish individuals who have lost property, beside paying the tribute—No Turks to remain in Greece, or in the Grecian islands, —None of the contracting powers to seek for themselves any augmentation of territory, or any commercial advantages for their subjects. How this treaty came before

the publick is a mystery, and some have suspected it to be a forgery. We have no doubt, however, that it is genuine—The fleets which are to proceed to the Mediterranean and Archipelago are on their way. The Turk is restive, and professes to reject the offered mediation. If he should continue to do so, and eventually bring on himself the vengeance of the allied powers, it would seem to be a just retribution for his horrible cruelty to the Greeks. But our space forbids us to extend our remarks on this treaty—Perhaps we may hereafter resume the subject.

France.—General La Fayette has been elected a member of the French chamber of deputies, in opposition to court influence, vigorously exercised in favour of a rival candidate. The general, with his son, celebrated the last anniversary of American independence in Paris, with about 80 Americans. Mr. Barnet, the American consul, presided, and Mr. Cooper, the novelist, was Vice President—Our minister, Mr. Brown, was a guest—The censorship of the press, which the monarch has undertaken to conduct without a special act of the legislature, is rigorously exercised, and is very unpopular. M. Cuvier refused to act as a censor, and has experienced the marked frowns of the court in consequence. War has actually commenced between France and Algiers, and a French fleet of 12 ships is to blockade the port of Algiers. A portion of the French troops yet remain in Spain. We are glad to find, by the religious journals which we peruse, that Bible and tract societies are likely to produce a happy influence in France, and that evangelical piety is gaining ground in the Protestant churches.

Spain.—It appears that a revolt has taken place among the Spanish troops stationed at Algeziras and at the camp of St. Roch—Twelve officers have been arrested. Troubles also continue in Catalonia, and Count Torre Alba has fled to Gibraltar. Bands of robbers infest many parts of the country. The nation is said to be divided between two factions called the Carlists, who wish the king's brother Carlos to be raised to the throne; and the Ferdinandists, who are attached to the reigning monarch. The Spanish troops have withdrawn from the Portuguese frontier, and a reinforcement was about being sent to the Havanna. The treaty between France and Mexico has produced a great sensation in the Spanish court.

Portugal.—The affairs of this kingdom remain in a very unsettled state. There has been some change, said to be in favour of the liberal or constitutional party, in the administration of the government. A new minister of foreign affairs, and a new ambassador to the court of St. James', have been appointed. In the mean time, Don Miguel refuses to go to Brazil to receive his espoused wife, and in other respects is adverse to the execution of the orders of his brother and king. It seems to be generally believed that the affairs of Portugal cannot be settled, unless Don Pedro shall return and take the reins of government into his own hands—The insurgents are quelled, but the British troops remain in the kingdom.

Greece.—The report of the defeat of the Greeks before Athens, which we mentioned in our last number, is fully confirmed—We have read the official communication of General Church on the subject. The conflict was severe and bloody—The Greeks lost between two and three thousand men—four or five general officers, and among the rest the gallant Fabvier. Yet General Church does not despair of the Grecian cause. The Acropolis has fallen—There appears to have been a capitulation, and the Greek troops, if we rightly understand the accounts, were received on board of foreign vessels—We hope the intervention of the allied powers will come in time to prevent the farther effusion of blood. Both General Church and Lord Cochrane narrowly escaped captivity in the defeat before Athens—His lordship was watching the Turkish fleet, which was in force far superior to his own. Supplies of provisions from our country have reached Greece, and have afforded considerable relief to the distressed inhabitants.

Turkey.—Flushed with his late successes against the Greeks, the Grand Seignior seems to spurn the idea of any intervention or mediation of the Christian powers. He will be obliged however to yield, either peaceably or by compulsion. His great ally, the Pacha of Egypt, has deserted him, and we expect shortly to hear that this Pacha has declared himself independent. The ways of Providence are often inscrutable, but always wise. In what precise way we know not, but we have no doubt that the Mahomedan power is hastening to its end.

Russia.—It is stated, and with apparent truth, that Russia is about concluding peace with Persia—Russia gains a large accession of territory; considerably larger, we think, than that to which she laid claim before the war.

## ASIA.

It appears from reports and communications which we have seen within the past month, that the missionary cause in Asia is prosperous. Bibles and tracts are widely distributed and gladly received; schools for the education of female, as well as male youth, are extending and producing a most salutary influence; and the number of hopeful converts to genuine Christianity is not small—The prospect is indeed cheering. Missionaries, and the funds to support them, are however greatly needed—In the civil or secular state of the country, we observe nothing of importance that is novel. Rangoon is said to have been wrested from the Burmese, by a hostile neighbouring power.

## AFRICA.

Intelligence of the most gratifying kind has been recently received from the American colony of Liberia, as appears from the following extract of a letter from Captain Matthews, who commanded the *Doris*, the vessel which carrried out the last emigrants—The letter is dated "Porto-Praya, Cape de Verd, July 19th, 1827;" and the extract is as follows:—

"As Mr. Ashmun may not have had an opportunity of communicating with the United States since my departure from Mesurado, I have the honour to inform you, for the information of the Board of Managers, that we landed all our passengers in excellent health at Mesurado, 45 days after our departure from Hampton Roads. I have the satisfaction also to state, that at the date of my departure from the Cape, the 21st June, all the emigrants by the Doris had gone through the fever, two young children only fallen victims to it, and most of them were located and working on their farms on the Stockton. I have despatches on board the Doris, from Mr. Ashmun, for the Board, and the Hon. Secretary of the Navy, which I shall forward immediately on my arrival in Baltimore, for which place I shall sail in two or three days. It affords me much pleasure to bear testimony to the thriving and prosperous condition of the colony. The emigrants by the Doris, with one or two exceptions, appear to be highly pleased with their prospects."

## AMERICA.

BRAZIL AND BUENOS AYRES.—Rumours for a month past have been in circulation, that a treaty of peace between these powers was being negotiated, under the friendly mediation of the British government. The last accounts lead us to believe that a treaty of peace is under consideration; but what are its terms we have not heard. We suspect that Don Pedro wishes for peace in America, that he may return to Portugal.

COLOMBIA.—The affairs of this republick are still in a state of agitation—and the views of Bolivar are in mystery—We still think he is honest.

MEXICO.—The legislature of Vera Cruz, one of the states included in the federation of this great republick, has lately violated all decency, dignity and equity, in some of its measures and acts. The commissary of the state, and superintendant of the customs, of the name of *Esteva*, an officer constitutionally appointed by the general government, had rendered himself obnoxious to a majority of the members of the legislature of Vera Cruz, by adopting political opinions hostile to theirs—and these opinions, as it would seem, favourable to our country. The legislature, without ceremony, expelled him from office, and drove him from the state. This was followed by a publick manifesto justifying their act, and in unqualified terms, reviling our government and its minister, Mr. Poinsett, as supposed parties to the supposed opinions, views and wishes of *Esteva*. This drew from Mr. Poinsett a counter address or manifesto, in which he has most clearly and triumphantly confuted every allegation, by which either his government or himself had been impeached. We wait to see the issue of this business—Vera Cruz will have to settle its dispute with the general congress of Mexico, and perhaps Mexico must have an explanation with our government.

UNITED STATES.—Through the greater part of the month of August, a large portion of our country suffered pretty severely by drought, and in some places, the crops of Indian corn have been greatly injured. But copious rains have since succeeded, and vegetation has given to the earth the aspect of Spring, rather than of Autumn. Charleston, S. C. has suffered in a small degree, by yellow fever—Every other part of our country has escaped, and general health prevails. If our gratitude to God bore any proportion to his goodness to us, we should be pre-eminently a happy people.